

75
DEATH'S SUMMONS,
AND THE
SAINTS DUTY.

Laid forth first summarily in a Sermon
on 2. King. 20. 1. in the Cathedrall of S^t Pe-
ter in EXETER, Jann. 24. 1638. at the so-
lemne Funerall of a well-deserving
CITIZEN.

Since somewhat enlarged for the Common
good, by WILLIAM SCLATER, Master
of Arts, late Fellow of KING'S Colledge
in CAMBRIDGE, now a Preacher
of Gods Word in the City of
EXETER.

LUKE 12. 20.

Thou foole, this night thy Soule shall be required of thee.

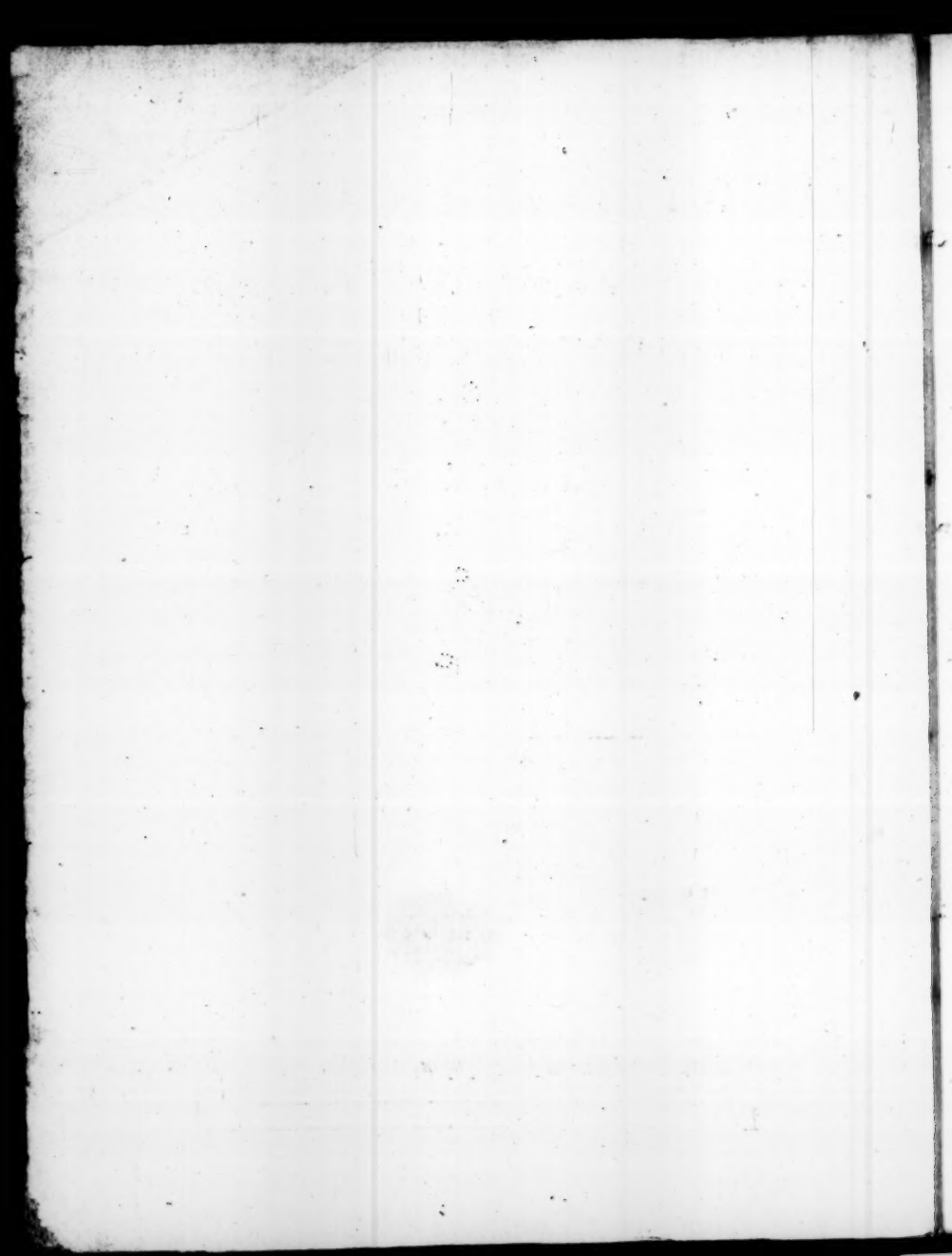
PROV. 27. 1. & JAM. 4. 13, 14.

*Boast not thy selfe of to morrow, for thou knowest not what
a day may bring forth.*

Quid cogitas te dñi victurum, cū nullum diem habeas secu-
rum? *Claudian Vixmontius Parisiensis, Institut. ad Penitent.*
part 1. cap. 1.

LONDON:

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T O
The Right Worshipfull, PETER
SAINTHILL of Bradnynch,
Esquire, one of the Masters of His
Majesties Court of Chancery,
Justice of Peace for the County of
Devon, &c. an eminent exam-
ple of Piety, and worth; the
happinesse of Heaven
and Earth.

Much honored Sir,

After I had (though not with-
out many modest reluctations,
first, from within) obteyned
leave of my selfe, to make
those thoughts, which have
already, in some part, passed, in a transient
sound, by the eares of some, legible, in a larger
Volume, by the eyes of many; I could not be-
thinke

The Epistle

thinke mee of a Nobler Patronage, than from your selfe; a worthy, not more highly placed upon the [hill] of deserved Eminence; then (as your Name proclaimes you in your conspicuous, and devout practices) a most accomplished, and exemplary [Saint.]

* Mr. Peter
Tayler.

My engagements to that * good friend (whom I have have not lost, only seene to be sent before me to his heaven) whose decease gave an hint unto these slender, yet (as my hope is) usefull meditations, were such; as that, methought, I could not suffer my respects to yeeld up with him, on a suddain, their last Ghost; nor one grave to swallow both his corpse, and memory: I tooke therefore this cue of opportunity, as, to testifie my respectivenesse to him, and to those surviving, who most neerely related to him, so withall, to leave some publique monument of all gratitude (most worthy Sir) to you; not more endeared unto him dissolved, in his life time, than rich in many favors to my selfe; which were therefore the more Noble, and of higher value, for that, they utterly transcended all deservingnesse in me: should I attempt on this occasion,

to

Dedicatory.

to blazon the armes of your eximious worth,
 resplendent in a Coate, (whose crest must needs
 be glory) embellished by so various graces,
 (which, like the [^a golden] borders of the
 Sponse, [overlaid] with [silver,] having
 the [best] sides [inwards,] in a close integri-
 ty; set you beyond the reach of flattery, or
 the shocke of envy;) alas ! the best Heraldry
 of mine eloquence would here be posed; and
 in so copious, and full a theam my oratory quite
 languish under the povertie of but-apt expres-
 sions : give me leave then to admire, what
 I am not able by mine insufficient quill, to am-
 plifie enough in you : Let this suffice ; your
 verie Name so well resembled in your ^b actions
 hath made you a perfect Mirror to the West :
 Lord ! what a blessed prospect is it ? thus
 to view greatnesse, and goodnesse, as righteous-
 nesse and peace, to claspe each other ; or, like
 Davids Palace, and Gods Tabernacle, to
 dwell ^d together, upon one Sion ! Goe on,
 Noble Sir, to credit your Countrey, (the love
 whereof is like the orient rayes of the brightest
 Taper of the Firmament, universally display-
 ed upon you) by your worthy undertakings :

^a Can. I. II.

^b Convenient
 rebus [nomi-
 na] sepe suis.

^c Psal. 85. 10.

^d Psal. 132. 13,
 14.

The Epistle

perſiſt couragiously to be, not more a promoter, than (as you have long beene) a ^c maker of peace and amity ; it ſhall winne you ^f peace of ſoule, and carry you upon the wings of honour, as another Noahs Dove, to the Arke of that happineſſe, into which the ^g Prince of peace himſelfe ſhall ^h receive you (out of a troubleſome and ſtormy world) by the armes of his mercy : Continue ſtill to make your Houſe a Temple, where the dayly incenſe of Devotion aſcends up as a rich perfume (ſweetened by the ⁱ Angell of Gods preſence) unto Heaven ; and where each tongue to me ſeemed as a ſeverall Organ, to ſound out Gods praises. Be not ^k weary to daigne countenance and encouragement to the ^l men of God, who ^m labour in the Word and Doctrin : Loe ! we need ſuch Patrones to ſupport us under the unworthy affronts of carnall and beſotted earth-wormes, who ſlight and under-value even the ⁿ Pearles of Heaven it ſelfe, becauſe (which is their groſſe ſtupidity and ^o blindneſſe) brought to them by us but in ^p earthen veſſells.

This

^c Matth. 5. 9.

^f Rom. 15. 13

^g Iſa. 9. 6.

^h Gen. 8. 9.

ⁱ Rev. 8. 3, 4.

^k Gal. 6. 9.

^l 1. Tim. 6. 11.

^m 1 Tim. 5. 17.

ⁿ Matth. 7. 6.

^o 2. Cor. 4. 4.

^p 2. Cor. 4. 7.

Dedicatory.

This poore piece of my Labours, (in the Lords great ^a Harvest) humbly prostrates it selfe, to be shrowded under the wings of your favour; vouchsafe to cover it by them; it shall, under such a protection, slight the meagre aspects of any, whether malecontented, or malevolent dispositions.

^a *Matth.* 9. 37.

The Sermon was, at first indeed, in Preaching, but as that ^r little Cloud, like to a mans hand, seene by Elijahs servant from the top of Mount Carmel; but it's now swollen, and womt'd-out into a bigger one; from whence, if but some few drops distill, to refresh the Lords ^t inheritance, I shall rejoyce in that good God of mine, who hath thus farre ^t enabled me, after my ^u measure, for his weighty service.

^r *1. King.* 18.
44. 45.

^t *Psal.* 68. 9.

^t *1. Tim.* 1. 12.
^u *Rom.* 12. 3.

Nothing remaines, but that I earnestly implore the full blessings of Gods both hands to be powred upon you; and, with you, upon your vertuous Consort and Familie; and that the ^x God of peace, who brought againe from the dead our Lord JESUS, that great Shepherd of the Sheepe, through the blood of the everlasting covenant,

^x *Heb.* 13. 20,
21.

The Epistle, &c.

nant, make you perfect in every good work,
to doe his will; working in you that which is
well-pleasing in his sight; through Jesus
Christ, to whom be glory, for ever and ever,
Amen.

Your most true honourer, in my
thankfull observances, much
devoted,

Exon, 12. Febr.
1639.

William Sclater.



DEATHS
SUMMONS,
AND
THE SAINTS
DUTIE.

2 KINGS 20. 1.

*In those dayes was Hezekiah sick unto death,
and the Prophet Isaiah, the son of Amoz,
came to him, and said unto him, Thus saith
the Lord, set thine house in order, for thou
shalt dye, and not live.*

MY Text, yee see, is *Verbum
diei in die suo*, much like to
King Salomons apple of
gold in his picture of sil-
ver, a word spoken in due
season: and as that golden apple artifi-
cially

^a Prov. 25. 21.

cially set within that hollow silver globe, when placed against the orient brightness of the Sun, did thorow that chrysell glasse fastened in the globe before it, attract beholders delightfully to view the beautie, and the splendor of it; so may this word, so opportune and seasonable, raise up your serious thoughts unto its observation: And for that I find this storie of *Hezekiahs* sickness no lesse than thrice reported, viz. in 2 *Chron.* 32. 24. in *Isa.* 38. 1. and here in this Text: and ingeminations, or redoublings of the same things in the Scriptures, being no vaine tautologies, but the stronger arguments to perswade our notice, for this it doth promerit also, if not challenge your best attention.

The Division.

We have, in the words read, two generall parts.

1 *Hezekiahs* sickness:
and

2 *Isaiahs* visit: or,

The Kings evill; and the Prophets charge, or commission to him, under that evill:

evill : each of these againe are amplified by severall circumstances : 1 Of the person sick, *Hezekiah*, a King, and hee not more great than good. 2 Of the disease it selfe, *agrotavit*, he was sick. 3 The extremitie, or the danger of that disease, it was mortall and deadly, *agrotavit (lethalitèr)* he was sick unto death. 4 Of the time when, *in diebus illis*, in those dayes : In those dayes was *Hezekiah* sick unto death. Thus for the first generall.

In the second also we have many particulars to be noted ; as, 1 The person comming to visit the sick Prince ; and he described to us a three-fold way. 1 By his name, *Isaiah*, 2 By his function, a Prophet. 3 By his pedigree, or birth, the son of *Amoz*, who was descended, as some say, of the blood royall it selfe : *The Prophet, Isaiah, the son of Amoz*. Here is the visit it selfe, *He came to him*. 3 His employment, when come, a punctuall deliverie of his message, or commission from the Lord ; which is described to us in a verie Rhetoricall way. 1 Formally, *He said unto him*,

thus saith the Lord. 2 Materially, and this three wayes. 1 $\chi\tau^{\iota}$ $\theta\acute{\epsilon}\sigma\omega$, Positively, *Mori-eris, Thou shalt dye.* 2 $\chi\alpha\iota^{\iota}$ $\acute{\alpha}\rho\omega$, Negative-ly, to cut off all hopes of a further pro-rogation, *ac non viues, and not live.* Last-ly, $\chi\tau^{\iota}$ $\omega\delta\epsilon\lambda\epsilon\sigma\omega$, by a serious exhortation, what in this desperate condition he would advise the King solemnly, and without delay, readily to resolve upon; and that is to make his will, to set his house in order, e're a sudden stroke of death should seize him: δ *Herzekiab*, listen unto me thy Prophet, *set thine house in order, for thou shalt dye, and not live.*

These are the parts; the present mea-sures of my Sermon, and your Christian patience, which yet I shall be forced to pace over, as King *David* did before the Ark, * 2 Sam. 6. 16. in a manner without stay, *leaping*: and for that they be so ma-ny in number, I shall doe as your La-pidaries of rich jewels are wont, only shew them to you in a glance, or cursorie sight, and so put them up againe. The same hand that gave the opportunitie, vouchsafe

* 2 Sam. 6. 16.

vouchsafe to give successe to this busines.
In those dayes was Hezekiah sick unto death,
 &c.

The person that leads me by the hand
 to my first discourse, is *Hezekiah*; who
 was both a mightie, and withall, a godly
 Prince; his greatnesse and his goodnesse,
 like *Dauids* palace, and Gods Taberna-
 cle, dwelt both together on mount ^bSion;
 or like to *Jonathan* and *David*, they were
 lovely and pleasant in ^ctheir lives. and in
 their deaths they were not divided; or
 like to *Ezechiels* ^dwheels, and the living
 creatures, which were both lifted up from
 the earth (together): of his honour, o-
 pulencie, and exceeding riches, we have a
 large record, ^e2 *Chron.* 32. 27. and of his
 pietie and goodnesse, ^f2 *King.* 18. 3, 5.
 He did all that which was right in the
 sight of the Lord, according to all that
David his father did, he clave to the
 Lord, so that after him was none like him
 among all the Kings of Judah, nor any
 that were before him: besides, we have a
 set commendation of him in *Syracides*,

*The first
 Part.*

^b See *Psal.*
 132. 43, 14.

^c 2 *Sam.* 1. 23.

^d *Ezek.* 1. 21.

^e 2 *Chron.* 32. 27.

^f 2 *King.* 18.
 3-5.

^s Eccclus. 48. 17.

^s Eccclus. 48. 17. Yet neither could the glittering of his Diadem, or the wealth in all his store-houses, or all the honor he had before the people, exempt him from the common fate of all men: as Death is said to be to Nature, which still desires to preserve it self in being from destruction, (which appears in creatures meerly sensitive, as the Beaver, to preserve his life, bites off his cuds and leaves them as the prey to them that chase him) as Death, I say, is unto Nature; τὸ φερέων φερέωτατον, the King of feares, so is it also the feare of Kings: great ones be indeed as Gods, ^h Psal. 82. 6. by * deputation and by authoritie delegated from on high, but it is all but *tanquàm lumina illuminata*, as *S. Austin* and *Lyra* interpret, so only by participation, as the stars are lighted from the chiefe taper of the Sun; all earthly majestie being but a ray of that which is omnipotent, and independant above in heaven; even (there) all crowns are cast before the Throne of God, ⁱ Apoc. 4. 10. how much more must they be so here below? therefore

^h Psal. 82. 6.

* See Dr. Sclater, my father, Sermon at the Assises at Tanton; Edit. 1616. p. 8. upon that Text.

ⁱ Rev. 4. 10.

fore it is added in the Psalme, that they shall (die) like men : indeed it is true, as * *Agapetus* told the great *Iustinian*, that ἐξουσία καὶ ἀξιώματα, in the right and emnencie of dignitie they resemble God, being clad (to borrow ^k *Dauids* phrase) with majestie and honour, before the people, their loyall subjects ; yet ὅσια καὶ σώματα, in the substance, and the composition of their bodies, of the same materials with meanest men ; so that it is certain, though they be gods with men, yet are they men with God, and come all under that one common doom, *Cinis es, & in cinerem* ; Dust thou art, and to dust thou shalt returne, ^l *Gen. 3. 19.*

Heare this then, ô all ye gilded potsherds of the earth, ye great ones all, I meane, that would faine nestle in the clouds, and in your soaring thoughts, with that proud Persian *Sapor*, write brother to the Sun and Moone, and like those twelve great Cæsars, divide the moneths betweene your selves, singing to your beguiled soules, as that Atheist in the Gospel,

* *Agapetus* in *Paran. ad Iustinian.*

^k *Psalm. 93. 1.*

^l *Gen. 3. 19.*

^m Luc. 12. 19.ⁿ Psal. 144. 4.^o My Lord the
peerlesse Bishop
of Exeter, in his
Charaſter of
man, p. 33.
Edit. 1635.^p Psal. 39. 5, 6.

ἡ οὐκ ἔστι οἱ
πνεῖ (πνεῦμα
τοῦτον) ἐκ/τω.
Homer. Iliad. α.
de oculis Aga-
memnonis irati:
ὁ paulὸ πῶστ,
οἱ το Capēs. (κυ-
ρὸς) ἀμυαλ' ἐ-
γὼν--ib.

^{*} Amos 5. 4.

spell, ^m Soul take thy rest for many years;
lo ! thy coffers are full crammed with gol-
den ingots, thy barns and territories
grown wider, and be enlarged: vain man!
Truly saith the Prophet, ⁿ Psal. 144. 4. *Man
is like to vanitie*, or, as ^o one most divinely
doth invert the sentence, Vanitie is better
like to man, for verily everie man living is
altogether vanitie. *Selah.* ^p Psal. 39. 5, 6.
yea, and that too in his verie best estate :
Be yee in your vain imagination as teeth,
that dwell in the mouth of eminence,
grinding the faces of the poore thereby,
thunder in your words, ^q lightening in your
looks ; stay a while, and this bladder shall
burst anon, and as a wall that swels before
it fall, so shall your pride bring you all
down as low as dust, and if impenitent, as
Hell: what though yee dwell in Cedar,
stretch your selves, as *Amos* speaks, on beds
of ^{*} ivorie, and carrie your houses over
your heads as snails, painting the earth as
you go, with your silver slime: alas! what's
all this to purpose? if death but spurn up-
on you, yee are all crushed instantly into
worms

worms meat, and must shortly become provant for crawling Creatures to revell with in the grave: tis not *Belsazzar's* greatnesse, that can keepe him from, or rid him of a fit of^r trembling, where once the handwriting on the wall had startled him amidst his cups; nor the vaingloriousnesse of, an haughty *Herod*, that could exempt him from the stroke of a destroying^r Angell, or make him other, then a lowzy god: no nor the bigmouth'd ostentation of that peerelesse prodige of pride, great *Nebuchadnezzar*, keep him from the society of an^u oxe that eateth hay; so besotted was he in his intellectuals, that for quality, and disposition, through the predominacy of his owne melancholique humour in him; that though he had perhaps the forme, and figure, yet he had altogether lost the reason of a man: In a word, as that little stone in *Daniel*, cut out of the mountaine^x without hands, brake in peeces the yron, the brasse, the silver, and the gold, in that great image of the same mighty Babylonian; by

C

which

¹ Dan. 5. 6.

¹ Act. 12. 23.

¹ B⁷. Morton, c. 13. scil. 5. p. 252. grand imposture edict. 1628. Rex Herodes Agrippa, sub claudio; Jacobum interfecit, qui & ipse non multo post (phthiria si) perit Job. Carrion, Chron in claudio, l. 3. p. 234. & 228. edict. 1584 in 8^o confer. Euseb. l. 2. c. 10. Hist. ecclesiast. de Placina in vita formosi, de Arnulpho Imperatore.
² Dan. 4. 33.
³ Dan. 2. 45.

^y Hierom ad
Eustoch.

^z Sulpit. Sever.
l. 2. sac. Hist. p.
93. in 8^o. cum
Drusio. & Bar-
rad. l. 3. c. 4. p. 95.
& l. 6, c. 2. p.
282. concord:
Evang.

^y Matt. 2. 11.

^y P sal. 72. 10. &
68. 29.

which is meant, in mystery, (saith ^y Hierom,
^z Sulpitius Severus, and other greatly lear-
ned,) our Lord and King *Christ Jesus*, who,
as that stone was cut out of the moun-
taines without hands, was borne of a pure
virgine, without contamination, or
deflowring; who shall, when installed to
his spirituall throne and Kingdome, crush
and shiver into nothing all the foure great
monarchies of the world, *Affsyrian, Persi-
an, Gracian, Roman*, and make all Kings
and nations of the earth, as the ^a Magi of
East did at his birth in *Bethlem*, bring ^b pre-
sents to him and to bow before him, that
is, he shall make all scepters in the world
to stoop to his one Scepter of the Gospel,
in token of submission, homage and obe-
dience, in like sort shall all potency and
greatnesse under heaven be forced at last
to yeeld to those his instruments of subju-
gation, either sicknesse, or death, or both:
Loe here, and see, even *Hezekiah*, though
a mighty and a wealthy Prince, yet could
not wave off sicknesse; no, nor much time,
Death; so sayth my text, *Hezekiah*,
though

though a mighty King , was Sicke.

Now as *Hezekiah's* greatnes could not exempt him, so neither could his goodnes, for howbeit he were as eminent in grace, as rich in outward pompe & glory, yet sayth my text even he was (sick:) It's true indeed that *Hezekiah's* graces, though sometimes they might seem sick, to be weak and languish, as the Angel of the Church in *Sardis* had, in regard of use & exercise, his graces almost ready for to 'dye within him; for which cause Saint *John* excites him to strengthen, by more vigorous employment, that life which yet remained in him; yet his (body) that was, as the ^d Tabernacle of testimony, with imbroyderies and works of divers colours, adorned with those eximious ornaments of grace (that) must stoope, not unto sicknes only, but to death: Surely it's true even the best men, (for castigation, or at least probation) are exposed to these outward miseries, and calamities as well as others; and by what we can discern without, we can descry no sure judgement of their mutuall future

Rev. 3. 2.

^d*Exod. 26. 1. vi-
de Gramatens: 18
3: concio: de
Tempore, conc:
1: Dominica post
ascens: p. 413, in
8, Latin.*

^c Eccles. 9. 1.

ⁱ John 7. 24.

^e Ezek. 9. 4.

^h Gen. 48. 13, 14.

ⁱ see below, pa.
140.

blisse or woe ^c Eccles. 9. 1. These outward things, sayth *Solomon*, come a like to all, though it be true not to all a like; for either in the cause or in the end, or in the use and carriage under them; in these (modifications) here is indeed a difference, not in the things themselves: yea if wee judge only after the appearance; and not as we are commanded, ⁱ righteous judgement; then we shall soon subscribe to that etymology of *Christianus*, to be *quasi Crucianus*, to come from *Crux*, as well as *Christus* the Hebrew letter τ (tau) in the figure of the Crosse was that which *Ezekiel* with his pen and inkhorn ^g (marked) the chosen peeces of election under the old law, with *Ezek.* 9. 4. and old *Jacob* when on his death-bed he blessed the sons of *Joseph*, *Manasses* and *Ephraim*, *Gen.* 48. 13. 14. is noted by Gods spirit to have ^h (crossed) his hands of purpose, thereby to note, say some, that either all blessings of this life have their mixture in them of sure ⁱ crosses; as *Christ* is said to have had wine offered him, but such wine

as

as was mingled with ^kmyrrh, which is of an harsh and uncouth taste ; or else that the whole vertue of a parents benediction was alone and only from the (crosse) of Christ ; for it is only the blood of his crosse that made heaven at peace with man, ¹Col. 1. 20. all the partriarchs of the first Testament had therefore their share therein ; the Jews reckon up ten severall afflictions, that even *Abraham* (the ^mFather of the faithfull) met withall ; in all the Psalms of *David*, yee have nigh as many hearse-like ayres, as carols ; and for us Christians now, who sees not the ⁿblessing of the new Testament to consist almost in crosses ? which yet carrieth the greater benediction and the clearer Revelation of Gods favor ; for which cause we see it's set before the Alphabet of our little ones, and we receive it as the badge of our enstalment into the Church of Christ at our Baptisme, *in loco pudoris*, in our foreheads, to denote our unashamednesse of the master we fight for : the very new-born babe with his first noise expres-

¹Mar. 11. 23.

¹Col. 1. 20.

^mRom. 4. 1.

ⁿMy Lord Vespulian, Essay 5.

^o *Infans à non
fando.*

^p *Nondum loqui-
tur tamen pro-
pheta.*

^q *Job 5, 7.*

^r *Gen. 35, 18.*

^s *Isa. 63, 3.*

^t *2 Tim. 2, 3.*

^u *Judge 7, 17.*

^v *Matt. 11, 29.*

^y *Col. 1, 24.*

^z *Rev. 12, 9.*

seth, ere yet he is able to ^o speake, a ^p prophecy of his succeding misery ; to which a man, sayth *Job* is born as naturally ^q sparks, by reason of their innate levity, fly upwards, every man living being like to *Rachel's* younger sonne, born a ^r *Ben-oni*, a sonne of sorrow : in a word, our Lord and Master *Christ* hath trodden a full ^s wine- presse of woe before us, if we be his ^t souldiers (as if truely his members, we all are) then as *Gideon* said to his, as we see him doe, so must we do ^u likewise ; for that's his word, learn of ^v me ; lo ! he hath taken off the full cup, there are left for us onely the ^y *τα ὑπερμείματα*, some few ^y remainders, as a smack alone. *Col. 1. 24.* And indeed what are we better then monsters in Christianity ; if we who pretend to be *Christs* members, should be so mishapen, as not to hold proportion with him our head ? He is a monster in nature ; who hath the head of a Serpent, and the body of a man ; and he is a monster in Christian ty who hath the ^z old serpent the devill, as his head to guide him ; and yet the body of a Christian,

stian in shew before men as Saint ^a*Bernard* tells us : Now we all know that as the *Israelites*, Gods old people passed through a ^b red-sea ere they came to their Canaan, so Christ went by his crosse, and by his blood, unto his Crown and glory. ^c Dastards that we are, thus to give out, and to be cowed in our following so glorious, so victorious a Captaine; who hath indeed promised us a Kingdome, but yet hath tyed the enjoying of it, to the unavoidable condition of our first^d suffering with him in this life; for which cause, we never read in all the scriptures, that Christ in all his life time, ate any hony; but that he tasted of vinegar and of gall, the ^e go-spell mentioneth; with (this) his cruell foes would have drench'd him on the crosse: indeed (after) his Resurrection, we find that he did eate of a broyled fish, and of an ^f honicombe, to wit, by way of dispensation & indulgency, (condescending herein to the weakenesse of his disciples sayth) though not of indigency & want, as the Schoole distinguisheth: but as *Tertul-*
lian

^a Bernard f. 25, k

^b Exod. 14.

^c Multivolum
Christum conse-
quis, sed non se-
qui, Bern.

^d 2 Tim. 2, 12.

^e Mat. 27, 34.

^f Luc. 24, 42.

lian observes it was, *post fella favum*, first the gall and then the honicombe; his sufferings went before his comforts; which was also noted, in the broyling of the fish he ate of, *Pisces assus est Christus passus*, say the Fathers; the broyling shewed his sufferings past, the honicombe, his instant, yea and his future joyes to come.

It's worth our notice, in what phrase of speech, our Saviour puts the question to the sons of *Zebede*, that were it seems, of somewhat a climbing Spirit, and looked more for that time being, after their temporall advancement in *Christ's* outward Kingdome, (which their weake mother fancied too much) then otherwise; he puts the question to them thus, ⁸*Matth. 20. 22.* are yee able to be (baptised with the baptisme, that I am baptised with? what Baptisme is this, that our Savior here speaks off? Surely, its neither *fluminis* nor *flaminis*, that of water, nor that of the Spirit; but *sanguinis*, of blood, of affliction and persecution in this world, therefore *Christ's* gar-

⁸*Matth. 20. 22.*

garments are said to be dyed from *Borza*, that is, *in Tribulatione*, (as^b *Philo Judæus* interprets) and to be red, and stayned with blood, *Isa* 63. 1, 2. a direct prophesie of his after sufferings: Now therefore are these outward calamities compared to a Baptisme, saith one, because they set Gods (ⁱmarke) upon his Church, as the first Baptisme of water seales and marks her for his own: wherefore, what *Simon* of *Cyrene* was (^kcompelled) to do, we must do (willingly,) carry Christ's crosse; for no crosse, no disciple, ⁱno suffering with him, no being glorified with him, ^m*Rom.* 8. 17. For this cause, all Church history shewes us, that the blood of persecution hath alwayes kept running in the veins of the Church of *Christ*, from it's firstⁿ foundation; even from the blood of righteous *Abel* to this day; so that there can hardly be a truer inscription, wherewith to incircle so despised a coyne; as the Church is, then that of *Salomon*, ^o*Cant.* 2. 2. as is a lilly among thornes, so is my love among the Daughters; a lilly she is indeed, love-

D

ly

^b *Philo judæus, de nominibus Hebraicis, pag. 378. in patrum unigenitus Cumanus.*

ⁱ *M^r Goodwin p. 149. in his child of light walking in darknesse c. 13. sect 2.*

^k *Mat. 27. 32.*

^l *Luke 9. 23.*

^m *Rom. 8. 17.*

ⁿ *Sanguine fundata est ecclesia, sanguine crevit, sanguine succrevit, sanguine finis erit.*

^o *Cant. 2. 2.*

^P Heb. 12. 6.

⁹¹ ^P Ps. 4. 12.

¹ Rev. 12. 6, &
15.

¹ Pet. 2. 5.

¹ Gal. 4. 26.

ly and amiable to behold, but a lilly among thorns, therefore sure to be scratched by adversity: for whom God ^P loves hee will certainly correct and chasten; art thou weary then of Gods love-tokens? art thou ashamed of *Christ* thy Captaines badges? then long to want afflictions: this is, saith Saint *Peter*, no new thing that befalls you, ⁹¹ ^P *Peter* 4. 12. Lo! long since is it, that the Dragon drove the Church (our Mother) into the wilderness, and not so contented, sends out after her water as a flood to carry her away if possible, and to drown her in it, ¹ *Apoc.* 12. 6 and 15. *viz.* in the flood of reproches, slanders, disgraces, all afflictions. To shut up this point, (for how easy were it to be infinite this way?) ¹ *S^t. Peter* hath resembled the Church of *Christ* unto living stones, which lying here rough in the quarry of this lower world, must first be hewen by affliction, squared by repentance, cemented by love; and so polished and fitted for the *Church Triumphant*, the Hierusalem which is above and free, the Mother of

^d 2 Tim. 2. 20.^e Isa. 27. 29, and
Mal. 3. 3.^f 2 Chro. 32. 31.

as that is no where lesse to be found then there ; for that precious vessel of ^d honor would gather rust , were it not scowred often by afflictions. Beloved Christians, our good God deales with us, in this regard, as a refiner doth with his lumpe of ore of silver, or the richer metall ; to purge it from the drosse, and fit it for his use, he casts it first into the furnace ; so doth Almighty God his chosen ones, who (below,) are but as gold is in the ore, having the drosse of much corruption unmortified in them ; from which the Lord by sicknesse, or some such like affliction, would gladly purge them & refine them, so fitting and preparing them for his own use and glory ; by (this) sayth *Esay*, shall the iniquity of *Jacob* be [^epurged :] And thus we read even of this very good King *Herzekiah*, ^f 2 Chro. 32. 31. that God left him, though a deare Saint, by a spirituall desertion to himselfe, for some time, to (know) what was in his heart : that is, sayth *Austin*, not that God meant hereby to informe himselfe (for all things lye

lye open and naked to the eyes of him,
(^g Heb. 4. 13.) but to make *Hezekiah*
know, that there was in his heart cor-
ruption enough, which like a Jebusite in
Canaan ('tis Saint *Bernards* comparison)
was not as yet wholly expelled from his
inward coasts. And here againe in this
text, whether for probation of his faith, as
of ^h gold, or for castigation of some speci-
all delinquency, he is permitted to be,
as *St Paul* was by his messenger, ^a buffeted
with a disease of sicknesse; yea, though an
^k upright man, and highly in Gods fa-
vor: for so we read, In those dayes was
Hezekiah, (a Prince not more great;
then good) sicke, and that unto
Death.

Now, for application of this point,
let me say to all Gods true Children, as
Saint *Peter* doth of the ^l fiery tryall; my
deare brethren, thinke not this strange,
as if some new thing, when yee be afflicted,
happened unto you; for lo! this is the su-
rest badge of Christianity, the unavoy-
dable portion of all that will live godly in

^g Heb. 4. 13.

^b Zech. 13. 9. Au-
rum indiget per-
cussione, & puer
verberatione,
Ben Syra, ma-
ral. sentent. 4. est
hoc ingenium
auri, ut quo ma-
gis illud malleo
diducendo per-
cussus, eo ma-
gis fulgeat; sic,
*Ec. Paulus Fa-
gins*, in exposi-
t. ibid: in 2. Tim. 2.
20. electi vocan-
tur [aurum].
¹² Cor. 12. 7.
¹³ Isa. 38. 3.
¹⁴ 1 Pet. 4. 12.

Christ Jesus; yea, there is a necessity in it; we (^mmust) suffer, sayth Saint *Paul*,
ⁿ 2 *Tim.* 3. 12. This meditation made the primitive Saints to be ambitious of such sufferings for the cause of *Christ*; the Apostles (^orejoyced) in it, as in the greatest worth and honor, in the dayes of persecution, when those ten bloody tyrants, whereof *Nero* was the first ^pdedicator, as *Tertullian* calls him, the ring-leader to the rest, when Christianitie was nick-named a ^qsect, and that sect every where (spoken against,) *Act.* 28. 22. when but to name ones selfe a Christian, was crime enough to be sent unto the dungeon, or the metal-mines, or the teeth of Lyons, and such like other torments; in these crimson-coloured dayes, your zealous Saints would so far strive, as 'twere to suffer, that no voyce was oftner heard then this, *Sum & ego Christianus*, And I am also a Christian; so had they then (to borrow *Jeremies* expression) engaged their hearts to approach unto the Lord, that they would resist iniquity,

ⁿ 2 *Tim.* 3. 12.ⁿ *Act.* 9. 16.^o *Act.* 5. 41.^p *Tertull:* in *Apologet.* c. 5.^q *Act.* 28. 22.^r *Jer.* 30. 21.^r *Heb.* 12. 4.

ty, even unto the shedding of their blood. The crosse we read, in following times, was that which was by Christian Princes displayed in their banners, and the figure thereof much preferred to all other pompous shewes what ever; so I find that *Constantine* the great commanded it, (instead of his wonted *Labarum*, richly decked with pretious Diamonds,) to be carried before his souldiers; as if, with the blessed *Paul*, he had "gloried in nought else, save in the crosse of our Lord *Jesus Christ*. All these Saints well knew, that this was the way to glory: they were not ignorant, that before God rested the seaventh day, he did first work six dayes; so must we have our *Hexameron* of labor and enduring, before we may expect our *Sabbatisme* and eternall rest with *Christ*: But when we have thus suffered first, we may assure our selves of no lesse Crown, then of a Kingdome in eternall glory, * 2 *Tim.* 2. 12. we see there is but a letters difference, nay but an aspiration, between *onerari*, & *honorari*, and

¹ See for Henry Spelman, tom: 1. concil. Anglic. in anno, 712. ex concilio Londinensi, p. 207, 208 edit. 1539.

² Gal. 6. 14.

³ 2 *Tim.* 2. 12.

^y Στήν @.

^z Mat. 5. 11, 12.

² Exod. 1. 12.

and the same word in Hebrew signifyeth both a burthen and blisse ; and the first Martyr under the gospell wore a Crown in his name ; for ^y Stephen in the greek so signifyeth : and surely, that I may conclude this point, the more we suffer for ^z righteousnesse sake (for 'tis the cause, not the smart that makes the Martyr) the ampler will be our glory ; *Qui habet in hac vitâ multum crucis, habebit in alterâ multum lucis* : this meditation, as the burthens did the Israelites, should make good Christians to encrease the (²more) in number ; and as those precious plants & sweet-smelling trees, though they bee cut in peeces and dried, yet still do re- teine their sweet and pleasant sent ; yea, doe keep within them more true peace of soules, then all the barren and unfavory trees of wickednes, in their full flowers and blossomes can yeeld out, being beaten and scourged with a cursed conscience. In a word, our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory

glory, ^b 2 Cor. 4. 17. yea, the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, ^c Rom. 8. 18. Wherefore, silence all recoyling passions, and repinings under Gods strokes, whatsoever they be, and whensoever they doe fall on thee; see, sayth Saint ^d James, thou hast the Prophets, my brethren, who have spoken in the name of the Lord, for an ensample of suffering affliction and of patience; and behold, we count them happy which endure: so that truly saith Saint Peter, as yee heard but now, this is no ^e new thing happened unto you; for loe! *Hezekiah*, though a godly and a gracious Prince, was yet afflicted, he was sicke, and that unto Death.

^b 2 Cor. 4. 17.

^c Rom. 8. 18.

^d Jam. 5. 10. 11.

^e 1 Pet. 4. 12.

And so I take my leave of *Hezekiahs* Person: and next I passe unto the consideration of his disease, *agrotavit*, he was sicke: In those dayes, was *Hezekiah* (sicke.)

Ægrotavit, he was sicke: what disease this was, that now so heavily befell him,

The second part.

E

is

is a *quare* made; and the best learned do resolve, that it was the very Plague it self; which they collect from verse the 7th of this Chapter and from *Isa.* 38. 21. where the prophet proves Physitian also of the body, and bids them take a lump of figges, and lay it on the boyle, which done, he streight recovered.

Now for the quality of this disease, the Plague, (had I either time, or list to expatiate thereon) I could tell you first what Physitians say of it; namely, that it is an epidemicall feaver joyned with deadly contagion; how scripture describes it in termes of greatest terrour; comparing it sometimes to the ^fmurraine sent amongst beasts; else where, styling it the consuming evill, ^g*Dent.* 28. 21, 22. that on a sudden, flying night and day, (as an ^harrow of Gods own quiver) maketh desolate houses, Cities, Countries, so that thousands and ten thousands fall by it in a moment; as we read, ⁱ*Num.* 16. 49. of foureteene thousand taken almost instantly away by it, in a moment, for murmur-

ring

^f*Exod.* 9. 3.

^g*Dent.* 28. 21, 22.

^h*Psal.* 91. 5.

ⁱ*Num.* 16. 49.

ring at the hand of God upon Corah, and in lesse then three dayes seventy thousand destroyed in the dayes of King *David*, 2 *Sam.* 24. In short, its reckoned by God himself, ^k*Ezek.* 14. 21. not as a common judgement only, but as one of the foure (store) judgements, that he hath in store for stubborn, and rebellious sinners: in which these things are eminent, and remarkable above other; *viz.* that it (suddenly) surprizeth, in the midst of our jollity; alas! how many, think you, in the very act of their sin? how many more, who thinke of nothing lesse then death, nor at that time of making their peace with God? wherein, howsoever I would have no man censorious, for what thinke you of ^l*Eli* and of ^m*Uzzah*, good men both, for ought we know, or find in the maine of their lives, (and he that lives well, can never dye ill) at least, for ought we know, in respect of their small, and eternall state to come; yet however, when God seizeth any by the pestilence, it must be acknowledged a judgment of the Lord, more then ordi-

^k *Ezek.* 14. 21.

^l *Sam.* 4. 18.

^m *Chro.* 13. 10.

narily grievous; lo yet and see! even that good King *Hezekiah* is sick thereof: our note from hence is this; which I can but name, and leave it in summe this; *The heaviest of Gods outward judgements light sometimes on his own dear children, as well as upon Aliens*: I could prove it largely, but that my mainly intended businesse is yet behind; see ^o*Amos*, 3. 2. you (only) have I known of all the families of the earth, you only in comparison (for here the Prophets expression is, if I mistake not, ^ῥ*συγκρίσεως λόγον*) have I known, not *scientiâ visionis* alone, by my generall knowledge, by which I see, behold, and know ^pall things, whatsoever I have created, yea, even the proud and wicked, though ^oafar off; but also *scientia approbationis*, by my knowledge of especiall approbation, having culled out, and as it were selected you from all the rest, as the choicest of my chiefe ^rJewels, who are as tender to me, as the very ^fapple of mine owne eye; yet if you, so dear, so tender, do offend me, I will surely visite upon and punish you for

^o*Amos* 3. 2.

^r*Gen.* 1. 31.

^p*Pf.* 138. 6.

^r*Mal.* 3. 17.

^r*Zech.* 2. 8.

for all your iniquities : the like instance we have extant, ¹*Dent.* 28. 59. where the Lord threatens his owne people, that if they fayle in their obedience and obser-
 vance of what was commanded, touching the feare of Gods dreadfull and glorious name, *The Lord thy God*, then would the Lord make even their plagues wonder-
 full, even great plagues, and for a farther aggravation, such as are of long continu-
 ance ; yea more yet, ^u*Lam.* 4. 6. the pun-
 ishment of the iniquity of the daughter of my people, is *greater* then the punish-
 ment of the sin of *Sodome*, that was over-
 thrown, as in a moment, and no hands stayed on her ; compare *Ezek.* 5. 9. &c. and this is done mainely, when they are
 apt to be carried with the ^x streame of a generall iniquity ; then must they share in like (outward,) though they do not al-
 wayes, in like (inward) epidemicall, and generall judgements ; if Gods people will
 escape the ^y plagues of *Babylon*, they must forsake her sins, else there can be no hope to escape like punishments with her,

^u*Lam.* 4. 6.

^x τοῖς ἡ καὶ
 τοῖς αὐτοῖς
 τῶν Ναρζιαν-
 τῶν οὐκ.

^y*Rev.* 18. 4.

though a monstrous strumpet : so S^t *Anstin* telsus , that the Christians therefore tasted like extremities from the Goths, and Vandalls, with the rest; for that they did not zealously enough stand up, in opposition to the lewd exorbitances of those godles times. It fals out often too, when they grow too wanton with Gods favors and indulgence, flattering themselves with this, that God will not destroy the ^zrighteous with the wicked ; nor shall the ^aplague come nigh their dwellings, whereas the Lord is pleased , as sometimes to take the rose and leave the thorny stalke behind; so yet sometimes againe , he takes them both away together ; though the one, when plucked off, to take delight in, and the other to burne up in unquenchable and in endles torments : The righteous may be smitten (^bwith) the wicked; but not the righteous (as) the wicked, namely, for the future finall issue of them both : they be not all damned eternally, who are smitten unto death by pestilence , who dye of the plague; their [*carkeises*] indeed

^a Gen. 18. 25.

^a Psal. 91. 7.

^b Good *Jacob* is pinched with the common [*famine*] no piety can exempt us from the evils of neighborhood no man can tell, by outward events, which is the Patriarch, and which the Canaanite. B^r *Hall* in his contemplat. of *Joseph*, p. 56. edit. 1617.

^a Num 14. 29. 13.

indeed did; but God forbid ^c the Soules of all that fell in the wildernesse, by the plague, should be judged to misery, ^d *Heb. 3. 17.* so far as the (body) and the (outward) man, these temporall calamities come alike to all, saith *Salomon*, ^e *Eccles. 9. 1.* and who art thou that ^f judgest? The better use hereof is this; let Gods owne children feare to be secure; and let all the rebellious children of disobedience tremble at the expectation of their sure vengeance, even in the forest and the highest measure; for if judgement passe not by, but as S. ^g *Peter* and ^h *Jeremy* say, (beginneth) first at the house of God, and the Citie called by his owne name; oh, what shall the end be of them that obey not the Gospell of God? and if the righteous themselves (scarcely) be saved, where shall the ungodly and the sinner appeare? And if God be thus ⁱ terrible in the assembly even of his owne deare Saints, so severe to the ^k green tree; oh what shall then become of the drie tree, that beares no fruit of grace at all?

Cut

^d *Heb. 3. 17.*

^e *Eccles. 9. 1.*

^f *Jam. 4. 12.*

^g *1 Pet. 4. 17.*

^h *Jer. 25. 29.*

ⁱ *Psal. 89. 7.*

^k *Luc 23. 31.*

¹ Luc 13. 7.

^m Pru. 11. 31.

ⁿ See my Sermon lately published on *John* 6. 54. p. 71.

The third
Part.

^o 1 *Joh.* 5. 16.

^p *Joh.* 11. 4.

¹ Cut it downe, saith the Lord, cut it downe, why cumbreth it the ground ? let it be scorched for ever in flames unquenchable and full of torment : The righteous shall indeed, saith *Salomon*, be ^m recompenced (with correction) on the ⁿ earth, but 'tis no farther than here upon the (earth) below, their woe endeth with their temporall life ; how much more the wicked and the sinner ? And thus much briefly, for *Hezekiah's* sicknesse, and his sore disease : *In those dayes was Hezekiah (sick).*

A word next also of the great danger, and the extremitie of the same, it was mortall and deadly, *agrotavit* (*lethalitèr*) hee was sick, and that unto (death) : *S. John* tels us of a two-fold (sin), or, at least, degree thereof ; the one to be a sin (not) unto death, and the other to be a sin (unto) death, ^o 1 *Joh.* 5. 16. our Saviour tels us of a (sicknesse) also, such was that of *Lazarus*, & *αὐτοῦ ἰατροῦ*, which was not unto death, ^p *Joh.* 11. 4. and *S. Paul*, of the sicknesse of *Epaphroditus*, his fellow-soul-

fouldier in Christ, that it was *ὡς πρὸς θάνατον* *ἵνα θάνατον*, nigh, and, as it were, next neighbour unto death, ¹ *Phil.* 2. 27. and here the Prophet, of a sicknesse unto death, that is so desperate and dangerous, that without a speciall mercy and preservation from on high, as once it fared with S^t. *Paul* in that black tempest on the Sea, when the sight of Sun and Starrs, and all apparent hope of safetie was quite lost, ¹ *Act.* 27. 20. there was no comfort left. It seems then that the Saints be not obnoxious only unto outward judgements, but also are permitted often unto most deep (extremity) therein: our Prophet tels us, that Gods owne redeemed ones are emplunged into sorrow, and that sorrow seconded with deep (sighings), ¹ *Isa.* 35. 10. *David* is full of such expressions as these, the sorrowes of (death) compassed me; yea more, the pains of (hell) gate hold upon me, ¹ *Psal.* 116. 3. the word (*Sheol*) there rendred by Hell, is most times used for the grave; and then his meaning is, that *effective*, his sorrowes

¹ *Phil.* 2. 27.

¹ *Act.* 27. 20.

¹ *Isa.* 35. 10.

¹ *Psf.* 116. 3.

F

were

^u *Psal.* 9. 17.^a *Psal.* 118. 18.^y *Ver.* 5.^z *2 Cor.* 7. 5.

were so exquisite, as that they threatened him with death, and with the grave; but it is used also for that Hell of the damned too, as ^u *Psal.* 9. 17. and then the meaning is, that to his sense, his sorrowes had a correspondency with the very torments of the damned there; so again, ^a *Psal.* 118. 18. though he were not wholly given over unto actuall death, yet the Lord had chastened him so sore, that he was ^{εἰς τὴν γενωχώραν}, ^y *Verf.* 5. so penn'd up in a strait place, that as ^z *S. Paul* in Macedonia, his flesh it had no rest at all, but he was troubled on every side; without were fightings, in regard of adversaries abroad, as *Shimei*, *Doeg*, the jeering drunkards, and the rest of such sons of *Belial*; within were feares, in regard of present sense of guilt, through want of evidence, and assurance of Gods pardoning mercy, and sensible acceptation of him: in like sort it fared also once with holy *Job*, (that peerlesse man for piety upon all the earth, by Gods owne testimoniall of him, *Job* 1. 8.) yet so far had the venome of Gods ar-

rows

rows drank up his spirits within him, so did God seeme, as the Sun enveloped in a cloud, to knit his browes upon him (as) an enemy, so to write bitter things against him, that in his owne present apprehension, God meant outright to ^a (kill) him, *Job* 13.15. *David* againe, ^b *Psal.* 39.10. O Lord, remove thy stroake away from me, for I am (consumed) by the blow of thine hand; compare ^c *Psal.* 102. 3, 4, 5. *Joseph* was not only sold to be a bond-slave, but his feet they hurt with fetters, and the iron entred into his soule, ^d *Psal.* 105.18. the like to which we read of *Paul* and *Sylas*, ^e *Act.* 16.23,24. and to what ex-igents were the Israelites then brought, think we? when the ^f red sea roared before them, and *Pharaoh* the cruell Tyrants wheelles were rattling behind them? nought but a quick destruction, as that whales chapsto *Jonah*, stood gaping wide to ^g swallow them. And wherefore is all this? but, as in the first place, to make the Lords owne power in their deliv-erance from such deep straights, more glo-

^a *Job* 13.15.

^b *Psal.* 39.10.

Psal. 102.3,4,5

^d *Psal.* 105.18.

^e *Act.* 16.23,24.

^f *Exod.* 14.

^g *Jon.* 1.17.

rious, according as the Hebrew proverb hath it, *Cum duplicantur lateres, venit Moses*, God sent a *Moses* to deliver Israel, when the bricks were doubled: so withall, as the Prophet saith of *Joseph*, ^h*Psal.* 105. 19. it was to (^htry) them, whether his children meant, as when *Hur* and *Aaron* ⁱlet goe the hands of *Moses* praying, to give out, and languish in faith and invocation under that crosse, or not: God hath promised to be a present help in the ^kneedfull time of trouble, *Psal.* 59. 16. but this is on condition of our early ^lcalling on him, and timely, speedy ^mseeking to him in that same day of trouble, *Pf.* 50. 16. *Hof.* 5. 15. This done, the cloud is againe withdrawn, and with it, their sins and guilt doe all vanish from Gods sight: Thus *David* praying, he was ⁿenlarged from his straights, *Psal.* 118. 5. *Jonah*, from out of the very ^obelly of Hell, kept calling still on God, and so was vomited alive againe: and so did *Hezekiah* here, in the next verse to my text, under this sicknesse, this plague sore, so unto death, and so extremely dangerous,

ⁱ *Psal.* 105. 19.ⁱ *Exod.* 17. 11, 12.^k *Psal.* 59. 16.^l *Psal.* 50. 15.^m *Hof.* 5. 15.ⁿ *Psal.* 118. 5.^o *Jon.* 2. 1, 2.

gerous, he prayed, and so fetch'd off a quick adjournment of the execution of the first sentence of it on him, and was heard (to borrow *Pauls* expression) in that he ^P feared: all I adde more of this particular, is only that advise of our Saviour, or another occasion, to that young man, in the Gospell, *πορευε ες ου, ποιος ομοιος*, every one of you that in this great audience can hear my voice, this day, go every one of you, and do ^q so likewise.

Heb. 5.7.

q Luk. 10. 37.

I have done with *Hezekiahs* sicknesse, and the danger of it: there is yet one circumstance behinde more, in this my first generall part, and that is the *time*, when all this fell out, *in diebus illis*, In those dayes: of which shortly: what were [those dayes] here by Gods spirit so precisely noted, as the set time of *Hezekiahs* sicknesse? If we reflect a little on the former chapter, we shall find it to be then when God had given him a rescue extraordinary, sending his Angell to smite the mighty army of *Sennacherib*, that proud Assyrian, with a sudden overthrow

The fourth part.

Psal. 64. 3.

Psal. 109. 18.

Gen. 22. 1.

and by returning backe those poysoned arrows, even the ^rbitter words of that rayling and blasphemous *Rhabshaketh* upon himselfe with shame and ruine, that as he cloathed himselfe with cursing, like as with a garment, so let it come into his bowels, as the Psalmist speakes, like water, and like oyle into his bones, *Psal.* 109. 18. Now, [after] this deliverance, was this good King *Hezekiah* sicke, even [in those dayes]: our note from hence me thinkes is fluent, *viz.* That even after the latest experience of Gods rarest outward favours, his servants sometimes taste of sore afflictions; Gods choicest lefthand blessings secure not wholly from adversity: besides variety of experience herein dayly, the point is cleare (to seeke no farther) from the example of *Abraham*, the father, that is, the pattern of our faith, by doing of whose works, we may hope to rest, one day, sweetly in his bosome; we read of him ^r*Gen.* 22. 1. that [after these things] God tempted *Abraham*; after what things? namely, after that miraculous adding vigour

gour to his ^u past age, and fructification to *Sarah* his wives barren wombe, so far as to beget and beare a son, and (by) him to blesse all nations of the earth, and from him to have an issue like the stars, ^x innumerable for multitude, *Gen.* 18. yet [after all these things] notwithstanding, God tempted him to sacrifice this his only son upon an altar, verse 2. surely it's true, in the midst of strongest confidence we may not promise our selves an utter immunity, & exemption from Gods strokes upon us: only this caution, by the way, remember for your comfort; that if such things betide the Saints, without noting of a sin, as the speciall cause thereof, then such afflictions is for tryall, and probation; only; & such was *Abrahams* temptation, only for his (^y tryall,) as Saint *Paul* interprets, *Heb.* 11. 17. for God knew he ^z feared him before sincerely; and withall, that he was able to encounter that temptation well enough, for he was ^astrong in faith, faith *Paul*, *Rom.* 4. 20. therefore God laid no more upon him, then he was well able

^u *Heb.* 11. 11.

^x *Heb.* 11. 12.

^y *Heb.* 11. 17.

^z *Gen.* 22. 12.

^a *Rom.* 4. 20.

^a 1 Cor. 10. 13.

able to beare, ^b 1 Cor. 10. 13. but if some (sin) be noted, as the occasion, then 'tis for castigation of some particular delinquency seen in them : Now the reason of such tryalls is, partly to weane them from the overlove of outward blessings, and to teach them not to measure Gods eternall favor, by what appeareth from without, (that's no note *Characteristical* of Gods love, ^c eccles. 9. 1. but rather by what comforts, and what future hopes he ^d sheds into them by his spirit, from within; and so let all Gods true *Nathanaels* make the application.

^e Eccles. 9. 1.^d Rom. 5. 5.^e Ruth. 1. 14.

In diebus illis, in those dayes : I cannot yet thus leave this circumstance, as *Orpah* did her mother-inlaw, in a kisse, but as *Ruth* to *Naomi*, ^e cleave yet to it, *Ruth*. 1. 14. one thing more then; as God for triall sometimes deals thus with his servants, so if upon some speciall favor received, there be not returned ^f speciall obedience, but there follows after it, either a ^g forgetfulness, or a pride of heart, then must they surely looke to meet a speciall displeasure

^f See D Sclater in Plal. 116. v. 12. pag 123. set forth by me 1638.

^g Psal. 106. 13

pleasure; this is cleare from *Hezekiah*, in my text, who upon recovery from this deadly sicknesse, is observed not to have rendred againe, according to the benefit done to him; for his heart was lifted up, (^btherefore) there was wrath againe upon him and his people, 2 *Chron.* 32.25. See also, *Hof.* 13.6,7, &c. They were fitted, saith God, and lo! instead of thankfull obedience, their heart was exalted, therefore have they forgotten me; (ⁱ therefore) I will be unto them as a Lion, as a Leopard, by the ^k way, will I observe them, &c. that is, I will more (^l fiercely) then usuall proceed to punish them: surely, where ever in [such] a case, unthankfulnesse, and sin do go before, as *E-san*, there punishment takes it shortly (unless there be a ^m quick, and a more then ordinary speedy prevention by repentance) by the ⁿ heele, as *Jacob*; or as *Vulcan* followed him, in the Poet, *pede claudō*, with a slow, perhaps, yet with a sure, and with an ^o overtaking foot: To apply.

G

Beloved

¹2Chron.32.25.

ⁱHof.13.6,7,&c

^bErat autem in via illa vastum desertum in quo erant (immanes) bestie. Riberi in locum, ex Hieron:

^mNam. 16.56.

ⁿGen. 25.26.

^oHoc tenet, nec Crimen ququam in pectore gestare, qui non idem Nemesia in 12. 10. Lipsius, l. 2. c. 13. de Cos. Rant.

^p Deut. 4.7.
^p See D^r Scla-
 ter. psal. 116.
 p. 123, and p.
 187.

^p 1 King. 4.25.

^p Isa. 5.4.

^p Deut. 32. 6.

Beloved Christians, well may I take up the speech of *Moses* to the Israelites, and say to you, as he, ^pDeut. 4.7. what ^qnation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? did ever people, under Heaven, find choicer blessings from the Lord, then we? who have long sate under our ¹ vines, and fig-trees, and are become as ²twere, the Jewell set in the Ring of the whol world, enamelled with Halcyon peace, with more then Angelicall prerogatives in the Gospell, and the meanes of Grace; so that the Lord may say to us, as of old to wanton *Israel*, ¹Isa. 5.4. what could have been done more to my vineyard? but we are surely a perverse and a crooked generation; and therefore I may well say as *Moses*, on like meditation, ¹Deut. 32. 6. Do we thus requite the Lord, ô foolish people and unwise? [thus?] how? or which way? surely this sacred aposiopesis involves more then can be expressed; (thus?) thus inexpressibly with ingratitude and impi-

impious disobedience ? My deare brethren, what calamities the Lord hath up in store for us, we know not ; but he that sees not some in brewing for us, is blind, and he that sitteth not in secret (^usighing) and as those that had Gods marke upon their foreheads, in *Ezekiel*, ^xcrying for all the abominations, which are, or may be the provocations of Gods wrath, is stupid, and senseles : do we provoke the Lord to anger ? are we stronger then he ? faith the great Apostle, ^y 1 *Cor.* 10. 22. yea rather, as *Jeremy* expresseth it, do they not provoke ^z themselves to the confusion of their owne faces ? go to ^a *Shilo*, view *Theffalonica*, *Rome*, Churches of *Asia*, &c. places where the Lord once set his name, yet for the unthankfulnesse, and impiety of the people, they are now become the sties of *Antichrist*, as the *Angan* stables, and receptacles of cursed *Mahomet* ; these their *παθήματα*, should be our *παθήματα*, their *nocumenta*, our *documenta*, their afflictions, our ^b instructions: there was a people once as tender, and deare to

^u *Ezek.* 94.

^y *Psalm.* 119. 136.

^y 1 *Cor.* 10. 22.

^z *Jer.* 7. 19.

^a *Ver.* 12. 10.

^b *See Hes.* 4. 15.

Zech. 2. 8.

^d *Psal.* 135. 4.

^e *Hag.* 2. 23.

^f *Hos.* 2. 11.

^g *Hos.* 1. 6, 9.

^h *Isa.* 5. 4. com-
fer *Joh.* 15. 22.

ⁱ *Luke* 13. 7.

^k *Rom.* 11. 21.

^l *Isa.* 5. 2.

^m *Rom.* 11. 20.

ⁿ *Isa.* 59. 2.

him as the very ^c apple of his own eye, his chosen, his peculiar ^d treasure, and as *Haggai* faith of *Zerubbabel*, as a ^e signet on Gods owne right hand, who yet, for their impenitent rebellion, are become from an ^f *Anmi*, and a *Ruhamah*, a *lo-anmi*, and a *lo-ruhamah*, that is, from being my people, and a people that had obteyned mercy, a no people of Gods favor, or of Gods mercy: take we heed, favours bestowed raise ^h expectation of obedience, that disappointed, fetcheth off, as to the barren fig-tree, a ⁱ *succide*, cut it down, why combreth it the ground? and if God spared not these ^k naturall branches, so dressed and pruned and ^l fenced and watched, &c. be not so high-minded, but ^m feare; feare, what? even our own abscission also: take heed, faith *St. Paul*, lest he also spare not thee: my beloved, there is a thing called infidelity and sin, that doth not cause a mitigation only & an abatement of Gods love unto a people, but even make an utter ⁿ separation between them: we are much spoken of, or traduced by our adversaries

verfaries, and, as *Eli* told his sons, *It is no good °report* we have amongst them, for our dalliance with Gods mercies, and the blemishing of the Gospell by our evill conversations; surely, though^p they, of all men else, have least cause thus to rowle that loose and busie filme of flesh, that they carry about with them in their black mouths, towards us, who (though we will not wholly excuse our selves of our infirmities, and our ^qπαρὰ τὰ ματα) yet dare we make a challenge with them, upon that^r quarrell: yet there is, and may be much good use of slanders, they should be to us, as *Jonathan* ^rarrows were to *David*, in the midst of danger, instead of *watchwords* to us, to avoyd the occasions of laying our selves justly open to so great a calumny, or danger: I conclude this point with that of our Saviour, in another case, ^{id}ὁ ἀποστόλος, behold I have told you ^rbefore hand; remember then that there hath beene, if not a Prophet, yet a seasonable monitor amongst you. *Hezekiah*, yee have heard, though a great

^q 1 Sam. 2. 24.

^p Faciunt id illi quidem suo vitio, nulli iusti causa, facit; sed colorem tamen habet calumnia. Jacob: Aconius, de S. tana stratagem. l. 7 p. 223, in 8^a edit. 1565.
^q Gal. 5. 1.

^r See Nicol. de Clem. angis in speculo Roman: Pontific.
^r 1 Sam. 20. 20.

^r Joh. 13. 19. &
Joh. 16. 4.

^u2 Chron. 32. 25.

favorite of heaven, yet not "rendring again to the Lord, according to the benefit done unto him, finds Gods displeasure in no low measure; for even (*In those dayes*) of favor, upon his not speciall obedience, but unthankfulness rather, *Hezekiah* was sicke, and that too very dangerously, even unto death; *In those dayes was Hezekiah sicke, unto death.*

And thus I take my leave of *Hezekiah* sicke, and now lying, as it was supposed, on his death-bed: Next, I will salute the Prophet, that came to visite him thus sorely sick; with whom yet I shall be forced, by the time, to exchange but only a word or two at present, because there is yet an urgent businesse not to be neglected in the Text, which I do reserve, as the master of the marriage-feast in **Cana of Galile* did his best wine, till my last discourse, that it may stay the freshest in your longest memories.

^uJoh. 2. 10.

*The second
generall part.*

Now this Person here visiting the sick Prince, is described to us a three fold way.

I By

- 1 By his Name, *Isaiah*.
- 2 By his Function, a Prophet.
- 3 By his Pedigree, the son of *Amos*.

In those dayes was Hezekiah sicke, unto death; and the Prophet, Isarah, the sonne of Amos, came to him:

From every of these words, as flowers, some sedulous and industrious Bee would sucke out store of hony; see, I beseech you, a drop or two, 1 *Isaiah*, so by Name: Sundry large encomiumshave been bestowed on this Prophet; he carrieth in his Name [*Salvation of the Lord*] for so יְהוֹשִׁיָּהּ, (*Ischaiahu*) from יָשׁוּעַ, *Salus*, & דְּנִי *Dominus*, doth signifie; he is stiled by *Nazianzene*, Ἰῶν ὁ ῥωφετῶν ὁ μεγαλοφωνότερος, the *elegant and the lofty Prophet; our Saviour was much taken with the reading of him, ^a*Luke* 4. 17. and the Eunuch of *Æthiopia* ^bconverted by his writings, *Act*. 8. 28. he is oftner cited then any Prophet else in the new Testament, one and twenty times at least, for which cause he is stiled usually the *Evangelicall prophet*, because he doth most graphically, as foretell,

^y Passer.

^z *Nazianzene* καλῶς καὶ ἁγίως τὸν α. p. 2. Eron excus.

* See the eloquence of *Isaiah* set forth by *Mr* *Watson*, in his *Sermons upon John*, *serm.* 2. p. 62.

^a *Luk.* 4. 17.

^b *Act.* 8. 28;

tell, so describe our Saviour in his incarnation, birth, preaching, passion, &c. with all the benefits from thence accruing to beleevers: and as in short, *Siracides* faith of him, *Ecclus.* 48. 22. *Esay* the Prophet was great, and ^c faithfull in his vision, not great only, but faithfull; I will only name the note, and leave it, viz. None more fit to stand before a Prince then such as *Esay* was, so every way accomplished for that service; he was both great and faithfull, able for parts, and true to his service; so we read, ^d*Pro.* 14. 35. The kings ^c favor is toward a wise servant; and againe, *Pro.* 22, 29. Seest thou a man ^c diligent in his businesse? he shall stand before kings, hee shall not stand before meane men, or, men of obscurity: the poynt is cleere, but I meddle now no farther; only let me say in the expression of the Scripture, in another case, ^fμακάριοι οἱ ὀφθαλμοί, Blessed are the eyes which see the (men) which wee see, in this regard, both in Church and State; [such] as are second unto none in any ages past.

^c *Ecclus.* 48. 22.

^d *Pro.* 14. 35.

^c *Pro.* 22. 29.

^f *Luke* 10. 23.

Second-

Secondly, by his function, he was a Prophet, one of Gods own Counsell, who had the knowledge of secret things, afore they came to passe, as *Siracides* hath expressed ^{it}, *cap.* 48. 25. He, the (Prophet) came to *Hezekiah*, now sick unto death: Hence I observe; that none so fit to visit sick men, as the Prophets, Priests and Ministers of God: S. *James* directly presseth it, *Jam.* 5. 14. Is any sick among you? let him call for the ^hElders of the Church, and let [them] pray over him; what were those Elders of the Church? No ⁱ lay-presbytery I wis; (alas) for the ^k new-fangled Geneva-device!) but presbyters *in sacris*; the publique Priests and Ministers of the Gospell: whose lips as at all times else, they should preserve most saving knowledge; so [then] especially may (they) have, for thy soule, a word in ^m season; For where, in such dangerous distresses, have the common people leave, to be their (own) guides, and informers? and in [doubtfull matters]

^a *Ecclesi.* 48. 25.

^b *Jam.* 5. 14.

ⁱ See exactly clearing this point, B^r. *Bilson*, in Epistle before his excellent book of the perpetual government of the Church p. 45. &c. and c. 10. *ibid.* p. 126, 127, &c. in 8^o.

^k So my Lords Grace p. 7. of his speech in Star-chamber 1637.

^l *Mal.* 2. 7. ^m *Pr.* 25. 11. *1/2.* 50. 4.

^a Private persons may not presume of the spirit of [interpretation] as it came not from private motion at first, 2 *Pet.* 1. 20, 21. which is proved from example of the Eunuch, who referred the [exposition] of the text, unto his guide, *Act.* 8. 31

^c 1 *Cor.* 5. 19.

^d 1 *Tim.* 1. 12.

^e *Psal.* 107. 43.

^f *Rom.* 10. 15.

^g 1 *Theff.* 4. 31.

^h See the last L. B. of *Ely* p. 23. epist. before his treatise of the Sabbath.

to be their owne ^a private interpreters? when such an one is one of a thousand, *Job* 33. 29. enabled and prepared for thee, by the Lord himselve, according to his function: I am sure the power, to binde and loose the conscience, is (*clave non errante*) delegated only upon [Us,] *Job.* 20. 23. and [We,] not [You] have that word of ^o *Reconciliation*, put into [our] mouths, whom the Lord sees ^p faithfull: which one meditation, well ^q pondered by the people, would (in their soule-disturbances) make our very ^r feet seem beautifull, upon the mountaines; yea, our persons, for this worke sake of ours, more highly, (as Saint *Pauls* phrase is) to be esteemed by them; whereas the misconceite hereof occasions often much ^r discomfort, and distraction to their Soules.

Thirdly, as *Isaiah* by name, and the Prophet by function, so also by pedigree, the son of *Amos*: This Prophet is said by learned men to have descended of the royall blood it selfe, and therefore is this here set

set down to poynt us to his pedegree and birth ; which, mee thinks, offers and presents unto us, a two fold observation. First, how warrantable it is sometimes to own those honors that worthy persons are truly borne to ; to which purpose that of *Solomon*, it may be, tendeth, "*Pro. 17.6.* The glory of children are their fathers : but this full streame would neede some sluices to stop, or let it go, so as fit cautions may allow : First, this must not favor of a vain-glorious or a sinfull ostentation ; for to curb such a temper, old^x *Agapetus* well told the Emperor *Justinian*, ἐπὶ προγόνων, εὐγενεία μηδεὶς ἐναβρυνασθῶ· πολλὸν γὰρ ἔχουσιν πάντες τὸ γένος περὶ πάτορα, that clay and dyrt was the antientest progenitor of us all ; we know *S. Paul* [*in casu*] stood much upon it, that he was a^y Roman, *Act. 16, 37, & 22, 25.* and therfore he sent so farre as Troas for his^z cloake, and gives a speciall charge concerning his parchments, 2 *Tim. 4. 13.* for that, as *S. Ambrose* saith, these were left him by his progenitors as the badges and the evidences of his Ro-

^x *Pro. 17.6.*

^x *Agapetus in paven: ad Justinian, sect. 4.*

^y *Act. 16. 37. & 22. 25.*

^z 2 *Tim. 4. 13.*

^a *Ambrose ad 2 Tim. 4. 13.*

^a 2 Cor. 11. 22.
&c. and 12. 11.

^b 1 Cor. 2. 4.

^c 2 Sam. 15. 6. &c.

man freedom : Secondly, we must still remember, this may be done, not often, but when Gods honor may receive advantage thence ; as *S. Paul* got by those priviledges more liberty to preach the gospel: confer ^a 2 Cor. 11. 22, &c. and againe 2 Cor. 12. 11. though, when he reflected on himselfe personally, all that he said of himselfe was but *ὅτι ἐγὼ οὐκ ἔχω τι*, I am nothing ; yet when he saw the reputation of the gospel to lie at stake, through the vile disparagement both of person and parts, in his absence from the church of Corinth, by the vaunting high-flown false Apostles, who being well-spoken men, and such as were well able to gloze over an ill matter with fine ^b speech and very well worded language ; had almost, as *Absalom* the peoples hearts, ^c stoln away the good affections of the Corinthians from the great Apostle ; in this case hee forbeareth not to use an *ὅτι ἐν ὅτι ἐρησά*, in nothing am I behinde the very chiefeft Apostles ; he meanes the false Apostles : Accordingly may we Ministers make the application.

The

The other note is this ; how it did no way disparage , rather much advance the honor of *Isaiah* , that though he were of royall blood, the sonne of *Amos* , yet was he withall a (Prophet) ; so they say that *Daniel* was the son of Nobles, *Melchizedek* king of Salem, the son of God , and yet withall the high-Priest of our profession ; amongst us, some of generous and of noble parentage, that highlier esteeme the reproach of [^d*Priest-hood*] then all the treasures of *Ægypt* ; among carnall earth-wormes only holds the rule ; *dat census honores* ; not worth, but wealth wins honor ; can it be a dishonor to enjoy the Title of our Lord Christ himselfe ? to be instrumentall ^e Saviors of his people ? see moreover, ye are ^f Stewards of Gods heavenly Mysteries ; *clavigeri cœli* ; yea God's own ^g Secret, if we feare him truly, shall be with us ; yea more yet , in this we doe outgoe the very Angels themselves in honour ; for, to which of the ^h Angels said he at any time, Whose sins ye ⁱ remit, they are remitted ? but unto (us ^k) he hath given

H 3

that

^d See my Father
D Sclater, *ad*
2 Thes. c. 3. v.
2. p. 223.

^e *1 Tim. 4. 16.*
Obad. ver. ult.
confer Matt. 1.
21.
^f *1 Cor. 4. 1.*
^g *Psal. 25. 14.*

^h My Lord pri-
mate of Ar-
magh.
ⁱ *Joh. 20. 23.*
^k *2 Cor. 5. 19.*

that great and most mellifluous word of Reconciliation : Oh dignity incomparable ! how should this one meditation, my worthy Brethren, solace our hearts, and cheere up our spirits, under those outward abasures and undervaluings, that we somtimes meet with from your carnall & besotted worldlings ? who know no more then ¹ swine, to value the pearles of heaven ; nor how to prize the inestimable ^m Treasure of the Gospell, though brought unto them by us but in earthen vessells ; *Isaiah* by name, the Prophet by function, the son of *Amos* by discent and Pedegree, one of noble and of royall linage : yee see how I may say as *Paul* doth of his letter written to his *Galatians*, cap. 6. 11. this subject is very ⁿ large, and not only time, but copiousnesse of matter overwhelmes me. Wherefore, as *Tertullus* told his noble Fœlix, ^o *Act.* 24. 4. That I be not farther tedious herein unto you ; I pray you, that you would heare me, of your clemency and patience, a few words more, of this Prophets visite, and
the

¹ *Mat.* 7. 6.^m *2 Cor.* 4. 7.ⁿ *Gal.* 6. 11.^o *Act.* 24. 4.

the matter of it ; and then, as *Fælix* bad *St. Paul*, I shall go my wayes for this time, till a more convenient season may call me againe hither.

Yee have the visite it selfe in these words [*He came to him :*] A worthy act indeed ; a good lesson to us Ministers, that we speedily addressse us to our people, in like case, and ^p save we them with feare, as Saint *Jude* adviseth , *ver. 23.* pulling them out of the fire, of temptation , or of hell ; to which the adversarie would perchance in deathem plunge them; and surely there would be a very profitable use , of some ^a privat form of pastorall collation with their flock, for their direction and information in particular spirituall duties ; such as was private confession (avoyding the grosse , and intolerable abuse thereof , now among the Romish Masse-Priests , and the sillily deluded people led by them in the ancient Church.

But yet here is a lesson for our people too , to doe as Saint *James* exhorteth , when they be sick, to send and [*call*] for us ,
in

^p *Jude* 2. 23.

^a My Lord B.
of *Ely* quâ sit
pra p. 23. vide

^p *Jam.* 5. 14.

¹ Job. 11. 3.

² King 19. 2,
3, 4.

in season : so the good sister of sick Lazarus [¹ sent] to *Christ*, Job. 11. 3. yea, even *Hezekiah* here, when there was upon him a day of trouble, he sent the chiefeſt of his ſervants to the Prophet, and that be- times too, e're the evill ſpread too farre, that he might liſt up his ¹ Prayer for him, 2 King 19. 2, 3, 4. a point this is, that merits your beſt notice, and calſ for your carefull pra^ctice ; who knows what diſ- advantage to your ſelves ? what diſcom- fort to your ſelves, and others ſtanding by you, this delay may breed ?

Well, the Prophet is come ; and what now doth he do there ? not ſooth, or ſuſh out for a legacy ; but the text ſayth, he ſals inſtantly upon the diſcharge of his Commiſſion to the ſicke Prince, for ſo we read, he came to him, and being come, [*Hee ſaid unto him, thus ſaith the Lord.*]

This part I called, in my diviſion, the good Prophets employment ; which ſtood in the delivery of his meſſage to the King, and therefore it is deſcribed,

1. Formally, in this expreffion, he faid unto him, *Thus faith the Lord.*

1. Κατὰ θεόν, Positively, *Thou shalt dye.*

2. Materially, and this three wayes.

2. Καὶ ἄρην, Negatively, *and not live.*

3. Κατὰ ἐξήραν, by Exhortation, *Set thine house in order.*

First, formally, in these words, He said unto him, thus faith the Lord : He [said,] it seemes he was a Prophet, and therefore he would not be tongue-tide : surely he that likened Idoll-shepheards, who had mouths and ^u spake not, unto ^x Dogs, yea, to ^y dumbe dogs, (despicable creatures, the price whereof, and of an whore the Lord professeth to ^z abhorre alike) would not himselve suffer his sick Patient, wanting comfort, to miscarry by his willfull silence, or neglect : hee knew the
I blood

^u *Psal.* 115.5.

^x *S^r Gregory* compares good Preachers to watchfull dogs, *quia faciunt magnos latratus predicationis.*

^y *Isa.* 56.10, 11.

^z *Deut.* 23. 18.

blood of soules was precious in Gods
 sight, and as that of *Abel*, ^a cryed loud to
 Heaven for requitall. My worthy bre-
 thren, let us remember that when the Spi-
 rit did descend upon the Apostles, he
 came in the similitude of ^b cloven tongues;
 first, of tongues, the best ^c member that
David had, to [^d tell] *Israel* of her finnes,
 and *Judah* of her great transgressions; yea
 to [^e tell] the people that feare God also,
 what mercifull things he will doe for their
 soules, if they would once but ^f taste, and
 see, and upon experience discover how
^g gracious the Lord is; and then of [clo-
 ven] tongues, that they might rightly
^h divide, and as it were cleave out of the
 whole lump and precious masse of the
 Word of God, to every one his ⁱ proper
 portion, ^k milke to whom milke, and
^l stronger meate unto whom stronger
 meate is due, rightly dividing the word
 of truth; as our Saviour, making known
 (^m all) things that he had heard of his Fa-
 ther unto his friends the Disciples; and as
S^t Paul, not shunning to declare unto the
 Church

^a Gen. 4. 10.^b *Act.* 2. 3.^c *Psal.* 108. 1.^d *Isa.* 58. 1.^e *Psal.* 66. 16.^f *Psal.* 34. 8.^g 1. *Pet.* 2. 3.^h 2. *Tim.* 2. 15.ⁱ *Luke* 12. 42.^k 1. *Pet.* 2. 2.^l *Heb.* 5. 13, 14.^m *John* 15. 15.

Church of Christ all the ⁿ whole counsell of God ; so much of it he meant, as was ^o lawfull, and fit to be imparted : surely, God will never thanke a man for keeping in of his counsell ; rather, I think, where the counsell, and the secret of the Lord is, there, as *Jeremie* professeth, Gods word is in the heart of a truly zealous Minister, (rightly called and well qualified) as a ^p burning fire shut up in his bones, he is weary with forbearing, and cannot stay, namely , from giving of it a doore of ^q utterance ; when the heart is hot within, and in the midst of musing thoughts, the fire of zeale burneth, *David* cannot, without much pain, hold his peace, but he must needs be speaking with his ^r tongue ; thus doing, a faithfull Pastor may in the day of reckoning, and account with God , with comfort lift up his head , and say as my prophet here hath sayd before him, (though his words strictly were indeed a prophecy of Christ) behold *I and the ^s children which by thy blessing*, and giving of ^u encrease unto my ^t endeavours in
I 2 the

ⁿ *Acts* 20. 27.

^o *2. Cor.* 12. 4.

^p *Jer.* 20. 9.

^q *Eph.* 6. 19.

^r *Psal.* 39. 3.

^s *Isa.* 8. 18.

^t *1 Cor.* 3. 6.

^u See *Job.* 17. 25.

the Ministry, thou hast given mee.

But to say no more of this [saying] of my Prophet here, (lest I incur those proverbiall scom's, *ſus Mineruam*; or else that,

^x ἢ λεγειν δεινός, ἀλλὰ σιγᾷ ἀδύνατον) let us next observe, how he (begins) his saying to the King; It is, yee see, with a *ſic dicit Dominus*, thus sayth the Lord; which directeth us Ministers, to beware how we presume to vent any thing unto our people, without our first sure warrant for it from the Lord. If our Saviour gave such great caution to the (hearers,) that they should ^y take heed how they (heare;) so must we likewise be as cautionate, how we (^zſpeake) otherwise, then as the very oracles of God: so our Saviour saith, *Joh. 12.49.* that I have not spoken of my^z self, and *S^t Paul* calleth what he delivered to the Church for Doctrine, not his owne, but (^bGods) counsell, *Act. 20.27.* the contrary vociferations made by ignorant and wilde *Embuſiſts*, ſpuing out their own froth, malecontented, brainſick fancies, wth out Gods warrant & allowance; good lord!

what

^a Cum neſciſſet loqui, neſciuit taceret.

^y *Luke 8.18.* the Greeke word is (Βλῆπτει) which denotes a very earnest ſeeing, ἀπὸ τοῦ βλέπειν τοῦ εἶναι βεβαιό.

^z *1 Pet. 4.11.*

^a *Joh. 12.49.*

^b *Act. 20.27.*

^c *Embuſiſmi id ſolum habent commodi, ut homines in immerſum aliquod pelagus abripiant, tandemque in Atreiſmi gurgitem præcipites demergant. Duſius ii bitakero l.1. ſeſt. 30.p. 107. apud. Wbiſak conſta Duſium.*

what noisome weeds of errour, Schisme, Faction, and all mad irregularity do they most dangerously occasion, (through the^d old cunning of the^e envious man, that delights in tares and hemlock) to grow up, and spread in the precious field, and seed-plot of wholsome and most proper grain? oh! for the^f fanne of *Christ*, thorowly to purge the floore of his Church from the chaffe of all such^g Anabaptisticall, ^hunscriptured mouthings before the people; who are seduced unto error & beguiled, by this meanes mainly, in theirⁱ unstable Soules; for that their fanaticall conceits have been at last defended (as a worthy instrument of much good, in this Citty, saith well) with no pretence, but the^k *Motion of the holy Ghost*; and yet, God knows, their motions oftentimes differ as wide from the sweet, unerring inspirations and motions of Gods good spirit, as *Heaven* doth from *Hell*: Pray we therefore for the spirit of

^d Rev. 12.9.

^e Matt. 13.25.

^f Matt. 3.12.

^g Spiritus Anabaptisticus americana quaedam fuit & furor præceps atq; effrenatus, quo alii (scripturas omnes) abjiciunt, & toti exrepentinis Enthusiasmis pendent, Whitak. contra Duræum, l. sect. 32.

^h Vitanda sunt deliria sectæ Anabapticæ, quæ sine dubio à Diabolo est excitata, & monstrum est execrabile, ex

ⁱ 2 Pet. 2. 14.

varijs hæresibus, & blasphemis constat. Vrsin: Catech: qu: 74.

^k Mr. P. nynter of Exeter. qui supra p. 27. See Goodwyn p. 118, 119, cap. 10. quâ supra.

(wisedome) and Revelation in the knowledge of God, as St *Paul* speaketh, *Eph.* 1. 17, 18. and the spirit of (truth,) as our Savior stiles him, *Joh.* 16. 13. that when we speake, as in the name of God, we may speake the wisedome of God, and that not, as a soothing, time-creature Preacher, with the intifing words of mans wisedome, but in demonstration of the same spirit and of power, *1 Cor.* 2. 4. 7. then may we safely assure our hearts of a *sic dicit Dominus*, Thus saith the Lord, as the Prophet in my Text. But to whom doth our Prophet here direct his [Thus saith the Lord]? unto the King himselte: So ¹ *Michaiah* to *Ahab*; *Nathan* to *David*, ^m Thou art the Man; *John-Baptist* to *Herod* ⁿ *non licet* (see his plaines) for thee to have thy brothers wife. But yet wee must remember prudence in this poynt; for who knows not that in these speciall Prophets, there was somthing extraordinary? wee ordinary Ministers may soone, this way, be too bold with royaltie, at least in publique: *Nathan* spake down-right to *David*,

¹ *2 King* 22. 18,

19.

^m *2. Sam.* 12 7.

ⁿ *Matt.* 14 5.

vid, but it was in privat : But notwithstanding, whilest we are sure we bring, as ^o Peter's fish did, silver in our Mouthes, I meane, our *sic dicit Dominus*, Thus saith the Lord ; why are we such dastards, as in the cause of Christ (when duely called thereto) to feare the furrows of a rich or great mans brow ? And thus farre of the formall part of my Prophets imployment, in the delivery of his message from the Lord unto the sick-King *Hezekiah* ; Hee said unto him, Thus saith the Lord.

I come now to the materiall part of his speech, and this is set down. *Ι. κατα θέσιν*, positively, *Thou shalt Die* : and what new thing is this ? was not this the doom of all mankind, immediately upon sin, *Cinises*, & *in Cinerem reverteris*, ^P Dust thou art, and unto Dust thou shalt return. The woman of *Tecob*, long before, set a *necesse* upon it, *we must needs die*, ; yea there is a statute ; like those law of the Medes and Persians, ^r irrevocable, enacted for it and never to bee repealed, even so it is ^r appointed, saith Saint Paul : And surely it's
true

^o *Matt.* 17. 27.

^r *Gen.* 3. 19, and
Eccle. 12. 7.

¹ *2 Sam.* 14. 14.

¹ *Heb.* 9. 27.

¹ *D. m.* 6. 8.

^a See *Quayles*
his poems.

^a *Gen.* 5. 27. 969.
yeeres.

^a *Judg.* 14. 6.
¹ *Sam.* 10. 23.

² *Sam.* 14. 25.

true, death is that common bag, into which all the chessmen upon the table, whether they be King or Queen, rich or poore, good or bad, must be all shuffled together, at the end of our game : death is as an ^a archer, now it hits our superiours, and so shoots over us; then our inferiours, and so shoots under us; anon, our freind, roving on our right hand; then, our enemy, flying on the left hand; at last, it hits the white, and strikes our selves : could ^u age have excused it, *Methuselah* had escaped it; could ^x strength have declined it, then *Sampson* had missed it; could ^y stature have over-looked it, then *Saul* had avoyded it; could ^z beauty have outfaced it, then *Abfalom* had never met it : yea more, could Art have shifted it, by any curiosities, or contrivals, then the *Gram-marian* with a *Criticisme* might judge it off; and yet he that can decline a nounce in every case, cannot decline death in any case: could the windings of wit, and the Meanders of reason, divisions and distinctions wave it off, then surely the Logician would

would dispute it away; and yet whilest he thinks fiercely to frame his argument *in Barbara*, rudely to puzzle it, death retorts upon him with another *in Ferio*, and at last *ni celarent*, and that *sine modo* & *figurâ*; Could the naturall Philosopher by his diving into Nature, and by his vanity of notions stave it off, then that Patriarch of Philosophers, as Mr *Hooker* styles *Aristotle*, had never been swallowed in that sea, neither ebbing nor flowing; yet all his *ens mobile* was at last become, as *Niobe* (when metamorphosed) like to a stone in it's *centre*, a thing without motion; could the Mathematician by his strong imaginations phancy it off, or by the harmony of the spheres charm it away, that so he might still spin-out a thread of immortality on those rowling wheelles, and between his two celestiall poles beate it from him; then the shoulders of *Atlas* had ne'r sunk under the waight of that globe, or *Archimedes* with his *εὐρυκτα*, e're found out death; nor *Thales*, the Milesian Astronomer, whiles he went gazing after the

^a Luke 4. 23.

stars, been emplunged in a pond, where that was a bathing; could the Physitian ^a cure himsele of it, then *Æsculapius*, nor *Hippocrates* had ever wanted potions to keep it out; yea, if the Musitian make a league with death, and meant to be *homo fidissimus*, most true to his notes, most sweet in his tunes, most lawny in his touches, yet would he be forced at last *frangere fidem*, to crack his bargayne, and to breake his stringes, and his finest aires, like some faire coloured silkes, if too much ayred, they will lose their glosse; and all his descants be exchanged, in the issue, into a sad (ground) by death; in a word, nor can the Metaphysitian, by all his abstractions, so acutely contemplate it, severed from all bodyes, in his braynes, but it will closely be shooting of a forke into his sides, and, as *Joab* did *Abner*, ^b stab him at unawares; the Arithmetician by all his numbrings and rules, can never make death to serve for a cypher; to conclude, nor can the Moralist, with all his Ethicks tutorthis, ἀρρωστος, or rough hewen fellow
so

² Sam. 3. 27.

so much as unto a civill forbearance; no more regards (it) the Cardinall vertues, then the Cardinals cap. Truly, saith *Salomon*,^c all is vanity, and againe, one generation^d passeth and, another generation cometh, but no generation [staith;] there is a time, saith he, to be born, & a time to^e dy, but I find not there is any time to (live;) for *orimur, morimur, & nascimur morituri*, as *St Bernard* tels us; & though in all things else there be (a peradventure,) as *St Austin* tels us, yet in death there is none; peradventure a child is conceived, peradventure it's an Embryo in the wombe, peradventure it is borne, peradventure he passeth through all the degrees of age, and in the issue, if ye make up an acrosticke, out of the foure first^f capitall letters of *Puer juvenis, vir, and senex*, the foure degrees of age, yee shall finde the word, and the man *pious*, peradventure; again, on the other side, a man may like to the river Jordane, glide thorow his life in a silver & pleasant stream, whilest he henis in himselfe within the banks and bounds of Civility; and yet,

^c *Eccles.* 1. 2.

^d *Eccles.* 1. 4.

^e *Eccles.* 3. 2.

^f *Feltham, Resolva cent. 2. resol. 57. in fine.*

^e *Magirus geo-*
graphus de-
script. Palesti-
nae, p. 241. edit.
1608. in 8^o.

^b *Heb. 9. 27.*

ⁱ *Gen. 5. 27.*

^k *Job. 21. 24.*

^l *Psal. 19. 5.*

in the end, empty him selfe out into the
^e dead sea of impiety, and prophanenes;
 but now in death, there is no peradventure
 at all, no, that's without all peradventure;
 for 'tis not said *wee may*, but *we*
must Dye, though not perhaps *statim*, pre-
 sently, yet surely *ad tempus*^h *statutum*, at
 our set day by God; therefore the period,
 in the story of the creation of the
 longest-living man is this, *And he dyed.*
Moses, for that cause partly, it may bee,
 immediately after his *Genesis*, wrote an
Exodus: In short, no age can balke it;
 for as death hath an axe to hew downe a
 snowy headed *Methuselah* into the grave;
 so hath it also a bow, to reach the yongest
 man afar off, even whilest the marrow is in
 his bones, and the ^k milke is in his breasts,
 as *Job* speaketh; even whilest he is going
 forth, as the Giant like-Sun delighting to
 run his course, in his full ^l strength and
 might; yea, sanctity it selfe hath not the
 priviledge of exemption here: for even of
Abraham, the peerlesse and prime ex-
 ample of Faith, we read that *satur dierum*,
 being

being full of dayes, he gave up the Ghost, and ^m dyed : wherefore, though *Hezekiah*, here, were a gracious and a great Saint, yet he must at last too be ⁿ gathered, as the Scripture phraseth it, unto his Fathers, at his death and dissolution: so that when the Prophet here saith unto him, from the Lord, that he shall (dye) what new, or what strange thing is there in it? But if I mistake not, his ayme is now, to tell him that he shall dye of this (particular) disease, and plague-sore (now) upon him; and so indeed the learned *Junius* reads the Text, *Tu* (°breui) *morièris*, Thou shalt dye [shortly;] thus much for the *κατὰ θέσιν*, or the positive part of his speech, *Thou shalt Dye*.

^m Gen 25. 8.

ⁿ Gen. 25. 8.

° *Junius ad locum.*

Now secondly, for the *καὶ ἄρτι*, or the Negative part; to cut off all hopes of any farther prorogation, he saith unto him, *And not live*, that is, Not live longer, but speedily be dissolved, and die: But how was this Prophecie of *Isaiah* accomplished? how fulfilled? sith we find it in the Story, in the 5th and the 6th verses follow-

P *Isa.* 38. 21.P *Jonah* 3. 4. 10.P *Isa.* 38. 3.

ing of this Chapter, that he dyed not so speedily, no, nor of (that) sicknesse then upon him; for he recovered, having used the remedy of the ^P bunch of Figges; and the execution of the sentence of Death was adjourned longer off, even to fifteen yeares more. Like instance we have in the case of *Nineveh*, when the Prophet told the City that there were yet but (⁴ forty) dayes before it was to be destroyed; and yet we read the contrary, and of a longer time, in point of execution: What was the reason? why, there was an im-
 plyed condition (according to Gods ordinary dispensation, in those comminations of outward judgments) of repentance expected; which being actually, from the Throne unto the Sheep-crooke, universally fulfilled, the Execution was adjourned. Just thus it fared with *Hezekiah* in this place, the Prophet told him, that he should dye, and very shortly too, of that disease he now laboured under; but the devout Prince well knowing the God he served so ¹ uprightly (for the
 maine)

maine) in all his dayes, was such a God, as was a present ^fhelpe in the needfull time of trouble, and that, if in the day of trouble he did ^tcall upon him (one-ly,) and seeke unto him ^ubetimes, and ^xearly, God would deliver him; and so his Saint delivered should glorifie him: wherefore *Hezekiah*, doing this, and performing this condition of humble, penitent invocation, as *David* by his Confession, (when clearely, by the Prophet *Nathan*, he was convinced of his sin) procured a speedy ^yabsolution; so he obtained a quick adjournment of the present execution of Death, to which (now,) under that instant sicknesse, he was sentenced by the Prophet; for thus we read, verse the second, *Then he turned his face to the wall, and* (^z*prayed*) *unto the Lord:* and verse the third, *He wept sore*; upon which, verse 4, 5, 6. the Prophet is sent back againe unto him from the Lord, with gladsome tidings of his sure recovery of that (though mortall) sicknesse; and withall, of the adjournment of his day

¹ *Psal.* 45. 1.

² *Psal.* 50. 15.

^u *Job* 3. 5.

^x *Hos.* 15. 5.

^y *2. Sam.* 12. 13.

^z *2. King.* 20.
2, 3, 4, 5, 6.

day of death, to fifteen yeares of longer time : And thus much also of the κατ' ἀρσιν, or the Negative part of the Prophets saying unto the King, *Thou shalt not live.* But now, before the Prophet had a warrant to returne him tidings of recovery, he first found him desperately diseased, and sicke unto death : and what then doth he? he bestowes his most usefull and most seasonable exhortation upon him, which is the third branch of his saying to the King, the κατὰ ὁδὸν, the advice of the good Prophet to him in his dangerous condition, in these words, (which concerne us every one of us very nearely, also even now most seriously to consider of :) *Set thine house in order.*

I might here take occasion to mention, and discourse of the severall sorts of houses that the Scriptures doe at large point us to : The first is the bodily house, or the house of the ^{*}body, which is also in an Analogicall resemblance, styled by Saint *Paul*, a Temple, yea the ^aTemple of the holy-Ghost, 1 Cor. 6. 19. in regard
of

^{*} Corpus nostrū,
quædam domus
est, quod in eâ
anima velut in-
habitat. Gerar-
dus Moringus,
ad cap. 12. Ec-
cles. 2. 3.

^a 1. Cor. 6. 19.

of the ^b inhabitation of Gods spirit there,
 1 Cor. 3. 16. in this house of the body,
 the *keepers* are the hands; the grinders are
 the teeth; the *strong men*, are the legs;
 those that *looke out of the windows*, are the
 eyes; the ^d *doores* are the lips; all which
 are *Solomons* expressions; the daughters of
 Musique, are the eares and lungs; the
 kitchin we have in the stomacke, where
 is the pot that ^c boyles our meat, as
 Anatomists observe; and, after the
 Chylus, and the Chymus, the first
 and second digestion, or concocti-
 on, the liver turns the good nourish-
 ment into blood, and disperleth it, as the
 spirit of life, into the severall, and the pro-
 per veins; the excrementitious part is from
 the *hepar* by the spleene, conveyed unto
 the spermatieall vessels; or else, into the
 ventricle; which holds what is, as by a
 chancell, conveyed unto it, till, at the backe
 doore, it be voyded out againe, to grati-
 fie nature, and to ease her of a burthen;
 for this house of the body, there is some
 good order ~~to~~ be set and taken; My Son,

L

saith

^b 1 Cor. 3. 16.

^c Ecclef. 12. 3, 4.

^d See Mic. 7. 5.

^e *Stomachus pro-
 prior (coquendi)
 alimenti officina
 Antonius Cora-
 nus Hispalensis,
 paraphras: ad
 12^{nm} ecclef: v. 3.*

^c *Ecclef. 38. 1. 9.*

sayth the wise man, in thy sicknesse be not negligent, but as thou must, in the chiefe place, pray unto the Lord, that he will make thee whole; so withall, thou must ^fhonor a Physitian with the honor due unto him, for the uses which you may have of him, for the Lord hath created him; But this is not the house to be set in order by *Hezekiah*, (now shortly, by the Prophets saying, to Dye) mainly intended in this text.

^e *Matt. 6. 22.*

Secondly, besides this bodily, there is also a spirituall house within; where the minde, the spirit and the understanding is, as it were, the ^eeye to see, and the *ἡγεμονία*, the guide to direct all the under and inferiour faculties, the servants; the will is, as the chiefe steward, in this rich palace of the soule, that receives the immediate ^hdictates, and commands of the understanding, unconstraynedly, but but yet *ἐκ προαίρεσως* (as in Philosophy we use to speake) upon election and deliberation too, yeelding unto, consenting and obeying that as good, which the chiefe Master

^b *Lege eruditum
Hemmingii li-
brum de lege
Naturæ.*

Master of the house, the mind, first assented, in himselfe, unto, as true and fit to be obeyed; next to this, the concupiscible, and the Irascible faculties, as inferior servants, waite, to (desire) what the will propounds, as good; or else to fume, and fret at what may seeme to crosse, either the Principall masters, or their own propension; after these, the affections stand as the Pefants, or in the lowest rank of service, as the lackquaes, or the ⁱ foot-ports, ready to bee dispatch'd away in speed and post to execute, and to do that, which hath, with allowance passed down along, from the chiefe Master, to themselves by the rest of the superiours, and the servants of greater authority in this house; these at length bring tydings to the waiters, at the doores without, the senses, who were, as the (^k first) occasion to move the minde (the chiefe Master of the house) to bethinke it selfe of businesse, to employ his servants in, for the whole day following; and when thus (as by the *primum mobile*,) through a strong circum-

ⁱ *Anima affectiones (pedes) sunt dum in hoc pulveta gradimur, Bernard. f. 35 f.*

^k *Nihil est in intellectu, quin prius fuerit in Sensu: Axioma philosophicum.*

gyration, the inferior orbes are whirryed about) all the whole house is set a working; the businesse by the hands and arms and shoulders, and the rest of the outward, and field-servants abroad in the body, will be done, and brought to passe: Now as for this house of the soule, in the way, as I have (though in much weaknes) now propounded it; this is carefully, and in the first place to be looked into, and set in order, as at all times else, so principally when as *Hezekiah*, though by no immediate Prophet, as he did, or by any extraordinary revelation (which God now doth not, in these dayes, multiply in vaine) as ¹*Moses* did; but by some sensible insinuation, we receive a summons or a warning by any kind of sickness, or the like harbingers of common dissolutions, of our Deaths; then principally must we look to set the houses of our soules in order; and then must the minde (the Master of the whole) chiefly labor to be solidly directed and informed in the perfect and right knowledge, and faith in
 God

¹ *Deut.* 34. 5.

God and Christ: the reason that I mainly presse this by, is only this (and 'tis a weighty one) because the Devill is most busie at such times as these, to disturbe the heart, and to fill the whole soule, as the winds can raise the billows in the sea, with a tumultuous hurry and violent perturbation; he is the ^m Prince of the ayery part of the little world in man, as well as of that ⁿ Elementary Region in the great world; and so can raise unnaturall storms and vapors, that shall darken reason; and cause such thunders & lightnings, as shall hurle all into a black confusion; such, as if hell and the soul would presently come together: wherefore, that the shaking of Satans chaines may no way fright us, in that pale day of death, or sicknesse, let the houses of our Soules be rightly set in order; our minds ^oillighted with knowledge; our wills furnished with ^p obedience; our affections cleansed by ^qpurity; our passions allayed by ^rpatience; our conscience ^ssprinkled from dead workes; the whole house so well fitted, drest up,

L 3

and

^mEph. 2.2.

ⁿSee Mr Goodwin, qui supra cap. 9. p. 111.

^oEph. 1. 17.

^pHeb. 5. 9.

^q1 Joh. 3. 3, & 2

Cor. 7. 1.

^rLuke 21. 19.

^sHeb. 9. 14.

^c Rev. 3. 20.

^u Jer. 23. 29.

^a Isa. 30. 21.

^y Rom. 5. 1.

^z Rom. 15. 13.

^a John 14. 6.

^b 1. Pet. 1. 9.

^c 1. Tim. 3. 15.

^d Matth. 7. 24.

^e 1. Cor. 10. 4.

^f Eph. 3. 15.

^g Matth. 20. 1.

^h Matth. 15. 26.

and prepared, that when our Saviour shall ^c knock at the doore of our hearts by the ^u Hammer of his Word, or call to us by the ^x voice of the Spirit, we may readily open unto him, and welcome him to supper with us in the ^y peace of soule, and ^z joy in the Holy Ghost, and may walke in that way which he shall shew us both of Repentance and Faith, and that by the direction of himselfe who is onely the Essentiall ^a way, the truth, and the life, that in the issue we may not faile of the end of our faith, even the ^b salvation of our soules.

Thirdly, there is yet another house besides these, and that is the house mysticall; and this house is the ^c Church of God, yea of the living God, as Saint *Paul* hath fully taught us, 1. *Tim.* 3. 15. this house is builded upon a ^d Rock, and that Rock is ^e *Christ*; the members of this house are resembled unto, and called by the name of a ^f Family; in this family the great ^g *Householder* is God himselfe, he hath ^h *Children* in this family; and being an indulgent Father,

ther, he hath a Son an ⁱ heire; and not onely so, but divers other both ^k Sonnes and Daughters too; and as children, so ^l *Servants* also: Of these servants some are chiefe, as ^m *Stewards* of the Household; others emphatically Servants of speciall notice and favour, such an one was *Job*, whom the Lord (the great Householder) would have to be observed above ordinary, and ⁿ *considered* as a patterne to others; some againe are remarkable for fidelity and ^o faithfulness in all the House; so was *Moses* the ^p *Servant* of the Lord, ^q and *Paul*: Others, as for faithfulness, so also for ^r *Wisedome* joyned with it; some of these againe are so endeared, that though in themselves they be Servants, yet in their Masters high esteeme they be his ^r *Friends*, and so he usually calls them: and of these servant-friends, some walke ^r with him, so did *Enoch*; some, as *Abraham*, whom *S^c James* calleth the ^u *Friend of God*, doe walke ^x before him: in a word, some are so ^y servants, that withall they are such men as

are

ⁱ *Matth.* 21. 38.

^k *2. Cor.* 6. 18.

^l *Matth.* 21. 34.

^o *Luke* 17. 10.

^m *Luke* 12. 42.

ⁿ *Job* 1. 8.

^o *Heb.* 3. 5.

^p *Num.* 12. 7.

^q *1. Cor.* 7. 25.

^r *Luke* 12. 42.

^r *John* 15. 15.

^r *Gen.* 5. 24.

^u *James* 2. 23.

^x *Gen.* 17. 1.

^y *Psal.* 19. 13.

^o *Psal.* 119. 76.

* 1. Sam. 13.
14. & 14. 13.
22.

* 1. Cor. 12. 4, 5,
6, &c.

^b Heb. 3. 6.

^c Macarius,
Homil. 49. pag.
535. in 80.

are ^a after the Lords owne heart too, and such an one was *David*; out of all these, and much more that might be added to this purpose, (concerning the severall offices and imployments of these children and servants in this house of the Church, according to their ^a severall degrees and orders, of which the Apostle hath written at large, 1. Cor. 12. 4, 5, 6, &c.) there is made up one whole entire ^b house of Christ, namely, if we, as Saint *Paul* admonisheth us, hold fast the confidence and rejoycing of the hope firme unto the end: how justly may I here take up that saying of the blessed *Ægyptian Macarius* on this occasion, and cry out in wonder and admiration at Gods great mercy in this regard to man, as he, ὁ ὁ ἀρήνυστο λαγχνίας τῷ Θεῷ, ἐκ δωρεᾶν ἐσπλόν χαρίζετο τοῖς πιστεύουσιν, ἐν ὀλίγῳ χαρῶ Θεοῦ κληρονομήσαι, ἢ Θεοῦ [οἰκῆσαι] ἐν σώματι ἀνθρώπων, ἢ ἔχει τὸν Κύριον [οἰκῆσαι] καλῶν, τὸν [ἄνθρωπον]. Oh the unspeakable mercy of God, who freely gives himselfe unto believers, to inherite him in a short time

time as a full possession ! and oh wonder,
that God should inhabite in the body of
man, and that the Lord should have as it
were a specious house to dwell in man !
To which, even of the Angels, (though
by creation farre more glorious creatures
than man is, (for he is made ^d lower than
the Angels) hath God said this at any
time, that he would either come to ^e sup,
or else to ^f dwell with them ? but loe !
thus hath he said, and doth doe to (men ;)
and the Church, built up of men, upon
the ^g Rock Christ Jesus (as the chiefe ^h cor-
ner-stone) of ⁱ living stones, unto a
complete ^k building in the Lord ; nor
doth he onely lodge with us, as the An-
gels did with *Lot*, for a ^l Night, and so a-
way ; but he ^m abides, and stayes with his
Church for ever, even unto the ⁿ end of
the world. If then *Lot* was highly hono-
red in entertaining and lodging of An-
gels, what honour have we to lodge the
(God) of Angels ? and if the Babe
^o sprang in the wombe, (when yet there
was a double partition-wall, two wombs

^d Heb. 2. 7.

^e Rev. 3. 20.

^f Eph. 3. 17. &
2. 22.

^g Matth. 7. 24.

^h Eph. 2. 20.

ⁱ 1. Pet. 2. 5.

^k Eph. 2. 21.

^l Gen. 19. 3, 4.

^m 15.

ⁿ John 14. 23.

ⁿ Matth. 28. 20.

^o Luke 1. 41.

M

betweene

^p Luke 1. 40.

^q Eph. 2. 22.

^r — Veniunt ad
candida reflecta
columbae.

^s Eph. 4. 30.

^t Hos. 5. 15.

^u 1. Cor. 6. 15.

^v Rev. 18. 2.

^y 2. Cor. 7. 1.

^z Domus Dei
spiritualis est,
qui non in carne
ambulat, sed in
spiritu, Bern.
f. 17.

¹ Isa. 57. 15.

² 1. Tim. 2. 2.

³ 1. Cor. 6. 20.

betweene Saint *John Baptist* and his Lord and Master *Christ* when he came but in a ^p visite, oh how should we rejoyce, who have him in us by a perpetuall ^q inhabitation? which meditation should, by the way, admonish us, how religiously carefull we should be of preserving these houses from ^r pollution and all uncleanness, that we may not occasion our best guest, by meanes of some ill order or entertainment within us, to be ^s grieved, to divert and (^t go away) to some other better and sweeter mansion: oh let us not make our bodies and soules the ^u Brothel-houses of lust, as a Babylonish ^v cage of all foule birds, of flying and of wandring thoughts of impurity; but let us rather purge our selves from all ^y filthinesse of the ^z flesh and spirit, perfecting holinesse in the feare of God, purge we our hearts from pride by Humility, for with the ¹ humble spirit God will dwell; yea, let us in all godlinesse and ² honesty, glorifie God both in our ³ bodies and in our soules, sith both are Gods; and that not by Creation onely,

onely, but by ^c purchase : This is the way
to make both bodies and soules not styes,
or stews of filthinesse, but, as Saint *Paul*
saith, the very ^d Temples of the Holy
Ghost, in which as in and among the true
Church of God he will ^e dwell and abide,
even for ever and ever : And thus much al-
so of the mysticall house, which is, as yee
have seene, the Church of the living God:
Now, whether or no doth the ordering
of this House come within the compasse
of our Prophets exhortation to *Hezekiah*
in this Text, to set his House in order
before his Death? Saint *Paul* saith, that
the ^f care of all the Churches lay upon
him; (those particular Churches of the
Gentiles, I thinke he meanes, which were
the members of the whole body of the
Catholique and Universall Church at
large) Surely so doth the whole Church,
within the proper Territories of any pi-
ous Prince, appertaine to him to order,
for the best advantage of Gods glory, and
the ^g peace and prosperity of the Church it
selfe. Thus we find good Kings to stand

^c *Ibid.*

^d 1. Cor. 6.19.

^e 1. Cor. 3.16,
17.

^f 2. Cor. 11.28.

^g Psal. 122.6.7

^h 2. Chron. 19. 5,
6, 7, 8, 9.

affected in all ages of the Church ; a special example we have in that famous King ^h *Jehoshaphat*, 2. Chron. 19. who tooke care not onely to appoint Judges able, and holy to end and order secular affaires ; but also in *Hierusalem* did *Jehoshaphat*, saith the Scripture, verse the 8th *ibidem*, set of the Levites, and of the Priests, and of the chiefe of the Fathers of *Israel* for the judgment of the (Lord,) and for controversies , when they returned to *Hierusalem* ; and he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully, and with a perfect heart ; and certainly when the Sword of a valiant *Goliath*, and the *Ephod*, the Sword of the Magistrate, and the Sword of the Spirit are brandished or drawn forth together ; as *David* said to *Abimelech* of the Sword of *Goliath*, there is¹ none to that ; so there is no union, no ordering of the house of the Church like this ; whilest the prophane Sensualist and the hypocriticall Atheist shall be smitten to the ground together : Steddy and happily must the
Arke

¹ 1 Sam. 21. 9.

Arke of God needs go, when it is drawn by peace and holinesse tyed together, as those *two milch kine keeping the high way, and turning not aside to either hand*; faith a learned and most elegant ^k Preacher of our western parts: Now the way to obtaine, or to settle both these, is when, as *Dauids* Palace and Gods Tabernacle dwelt together upon Mount Sion; both the spiritual first directs the temporall, and then the Temporall sword doth back the spirituall, to defend and ayd; or like to *Hippocrates* twins, they breathe and live and alwayes go ^l together; for which cause, we find also that King *David* could not ^m sleep till he had provided for Gods house, and taken speciall order for the establishing and observation of Gods statutes, and divine ordinances, not only in the Tabernacle at Sion, but by the whole Church of God, under his dominions; furnishing it with Priests and Levites, singers and the like; yea, cherishing, and honoring the Prophets of the Lord of hostes; and therefore, he so earnestly importunes the

^k Mr. John Burry, one of the Prebends of Exeter, in his epist. dedicat. before his Visitation sermon, styled the Moderate Christian, edit. 1630.

^l *In promissu vendi iustitia usquequaque; gladius gladium adjuvabat, & nihil, inconsulto sacerdote, (qui velut Sabarra in navi fuit) agobatur.*
D Hen. Spelman epist. dedicat. ad Regem Car. prae-fix. Concil. Ang.
^m Psal. 132. 4

^o *Psal.* 122. 6, 7.

^o *Jerusalem ci-
uitas sancta. est
sancta ecclesia
Catholica, spiri-
tualis Jerusale-
m* as *Paulus Fagi-
nus, in libro Pre-
cationum Hebr.*
prec. 8.

^p *Mal.* 4. 2.

^q *1 Cor.* 1. 30.

^r *Rev.* 12. 1.

^r *Col.* 3. 2.

^r *Phil.* 3. 20.

^u *Heb.* 11. 9.

devotions of all good people, to ⁿpray for the peace of Hierusalem, and the prosper-ity of her palaces; as being the known type, and representation of the ^oChurch of God; for by that antonomasia *St Paul* expressly calleth it; *Gal.* 4. 26. Hierusalem, that is, the Church of God, which is (above) that is, either as triumphant actually enthronized into her glory; as the woman in the Revelation cloathed with the sun, to wit, the ^pSun of righteousness *Christ Jesus* him selfe (who is her ^qrighteousnesse) is above all in ^rheaven already; being there safe, and set out of the gunshot of the Devill and all his annoying temptations; or else [above,] because though militant as yet below, notwithstanding, in ^raffliction, she is still (above) and her ^rconversation is in heaven alwayes, howbeit shee here, as *Abraham* in a strange Country, ^usojourneth a while in these earthly Tabernacles; for this Hierusalem (the Church of God) was *King David* so sollicitous and carefull: Nor did this care give up the ghost with those

those ^x godly Princes ; but, as if there had been a Pythagoricall *μετεμύχως*, that zealous disposition hath passed by happy Transmigration, to the rest of those good Kings that succeeded ; and (save only, when the woman was driven into the wil-derneffe sometimes , and persecuted with the Dragon, so that she hath been faine to seeke for ^z dens, and caves to shelter her) in all ages, by the providence of good Princes, she hath prospered, and (for that very cause too) the pious Kings themselves , as ^a *Josiah*, *Asa*, and the rest good Princes, the better also, we find in the Ecclesiasticall story of the Church, since the dayes of the Gospell, that the like care of her welfare hath not slumbered : for after that fore & long lasting tempest, in the first three hundred yeeres after Christ, of persecution, raised by those ten Scarlet Tyrants of those times, there was a dawning againe of some ease and rest, peeping out ^b first, in the short reigne of *Philip* an Arabian ; but he being nipped in the very bud, or blossome of his government, within five yeeres

^a See D. Bucke-ridge his excel-
lent serm. upon
Rom 13 s. pre-
ached at Hamp-
ton court be-
fore the Kings
Ma^{ty} sept. 23.
1606. to this
purpose.
^b *Rev. 12. 14.*

^c *Heb. 11. 38.*

^d See 2 *King. 22.*

^e *Narrant hanc
Philippum Ara-
bem (primum)
ex imperatori-
bus Romanis fa-
ctum esse Chri-
stianum - quid
intellexerit ille
Arabicus noster,
& qualis ejus
pietas fuerit, in-
scimus. Jo. Ca-
rion, Chron. l. 3.
p. 272. in 8^o in
Anno Christi,
248, or about
252.*

yeeres space, or thereabouts, could not bring any thing this way, to any noted perfection; but his pious intentions for the Church were *interpretative*, I doubt not, esteemed as actions by the Lord: Immediately upon this, God raised up *Constantine* the great, the honor of whose birth our Britaine was enobled with; his care was not purposed alone, but put in execution; for he spread the gospell of Christ, (in the sign of whose crosse he still gloried and prevailed) erected Churches, countenanced the Clergy, and indeed was famous for the Churches cause. And when that foul heresic of *Arius*, (about the *ὁμοσεία* of Christ with his Father) arose and as a gangrene festered so far, that, as Saint *Hierome* saith, the whol world even^e groaned to see it self become an Arian; so that the malady being now grown Epidemicall and universall, was like to be incurable without a generall remedy; His vigilancy therefore was, for the speedy redresse thereof, to summon a generall Councell; wherein according to the rules of Gods word,

^o See Bp Morton
c. 13. p. 368. sect.
5. grand impo-
sure.

word, (which was still in those dayes long before the monster of papall pride was a hatching, the ^dsupream judge and unipire in all controversies of faith) by prayer, moderation, and the like proceeding; God gave a blessing, choaked the heresie, and the Atheist himselfe, that vented it, voyded out his bowels (by the appointment of Gods immediate justice) into a sinke, whither his proud and blasphemous heresy was also fit to be detrued for ever. And that which was remarkeable in that first generall Councell at Nice, was this above other; That when the Bishops, in a great number, were assembled, and the Emperour in presence, he first caused all such private jars, or occasions of strife, as were risen among the Bishops themselves, to be drawn up into a compendium of Articles, before they should meddle with the publike cause of the Lord in hand; which being accordingly performed, and delivered to the Emperor, he received them all, and sealed them up with his own royall signet; and reserving

N

them

^d See Franke.
Mason, de Mi-
nister Anglie. l.
3. c. 3. versus fac
p. 273, 274. & c.
& my Lo. Grace
ag^t. 1. c. sec. 26.
nu. 1. p. 194.
195. & f. 26 nu.
3. p. 196, 197.
& f. 28. p. 217.
& f. 93. p. 240.
241. & c. & p.
247. & f. 38. p.
330, 331, 332.
336, 338, 344.
359. & f. 39. p.
378. & p. 386.
nu. 7. See my Lo.
tisher ser. on eph.
4. 13. p. 12, 13.
and D. Rainolds
p. 322. c. 8. divis.
5. and B^e Lefly,
in ser. of the au-
thority of the
Church & mul-
titudes else Mr
Jo. Down ag^t
Baxter p. 213,
214. & 256,
257.
^e Russin eccles.
Hist. l. 1. c. 13.

them awhile in his bosome ; he then (not at all disclosing the secrets of those severall papers) made this speech to the Councell and the Bishops ; *Deus vos constituit sacerdotes, &c.* God himselfe hath made you Priests, and hath given you power to judge even of us ; and we are rightly judged by you ; wherefore expect the judgement of God alone between you , that your mutuall complaynings, and jarrings, whatsoever they be , may be reserved to that divine examen, and discussion ; *Vos enim nobis à Deo dati estis* [^t*Dii*] for you are given by God unto us , as [Gods ;] and therefore he alone shall judge you , of whom it is written , *He standeth in the congregation of the mighty ; he* ^e *judgeth among the Gods ;* wherefore laying aside these matters of private difference, without any more dissension of mindes , set about the serious discussion of those things that appertaine to the cause of the Lord ; which said, he commanded all those libels of mutuall particular complaynings to be burnt in one flame together , *Ne innotesceret ulli odium*

^f *Ruffin Hist. ecclesias* l. i. c. 2.

Psal. 82. 1.

odium & sugillatio sacerdotum, (as^h *Caranza* doth relate it to me) that the private discontents of one Priest towards another might not be made publique: ⁱ Blessed Prince for this, thou shalt be had in an everlasting remembrance, and thy memoriall shall endure throughout all generations: and I doubt much, whether in those crazy, yea broken times, if thou hadst not thus [primarily] respected the welfare of the Church, thou hadst ever had so happy a success! I might go on to some other times after; even till the weeds of Romish superstition began to roote and grow, and flowre in Christendome: I let passe the mention of those blinde dayes, when Pope *Hildebrand*, otherwise ^k *Gregory* the seventh, first usurped (in a day of ^l advantage) over the Emperor: I come down to the time of *Charles* the fifth; and I might at large discourse of the zealous courage of *Frederick* ^m Duke of Saxonie, who supported *Luther*, and his cause, against that tenth Lyon of Rome; so, that neither by force of his roaring comminations, nor

N 2

by

^h *Caranza* in *Nicar. Concil. apparatu*, p. 45. in 16.

ⁱ Ps. 112. 6. *constat Constantium [sanctum] Imperatorem fuisse; & in calendario Gregorij eius nomen inter [sanctorum] nomina habetur. vide Bellarm. lib. 3. c. 6. de cultu sanctorum: ex Ambrose orat. de obitu Theodosii & Epiphani. heres, 70. & Cyrill. Catéch. 14.*

^l *Otho Frisingensis* l. 9. c. 35. in anno 1073.

^m See my *Lords Grace* against A. C. p. 180. f. 25. nu. 12.

ⁿ *History of the Trent Councell* l. 1. p. 7, & c. confer *Sleidam: Comment. ar. lib. 1. fol. 7.*

^a Dan. 6. 22.

^o Isa 49. 23.
^o Queen Elizabeth for the virtues proper to her sex, deserved to be the Queen of women; and for her masculine graces of learning, valor, wisdom &c. the Queen of men. B^e Hall holily panegy.
 p. 167. ed. i. 1617

^o Luke 2. 46.

by the fawning (as sometimes the Lyons did upon ⁿ Daniel) of his sly promises, and other cunning insinuations, was he able to subvert his courage in , or divert his purpose from the cause of God : Come we to our own times ; what a blessed course did the devout Prince *Edward* enter on ? How was this seconded by that famous ^o nursing mother of the Church ^p *Queene Elizabeth* ? how victorious was she ? (and for her constant love to Religion) what wonders did shee ? our Chronicles have long since astonished all the neighbour, and forraine Princes : How againe was the honor of the same our mother Church furthered, and advanced by the mirror, not more of Kings, then learning, King *James* of blessed memory ? what care & vigilancy did he undergo to settle first the publique Liturgy , and Ceremonies of most laudable decency, and uniformity in this Church ? How was he , as Christ was at Hierusalem, still found disputing among the ^o Doctor and Bishops , asking them questions ? yea, how gloriously did he

he himselfe ^r moderate in all professi-
ons even in the publicke University?
But I shall but darken so rich a To-
paze by my rude polishing. And, to
conclude this large and copious point,
should I here take (as I might) occa-
sion, to blazon the excellent gra-
ces of our owne present Prince, seene in
his matchlesse piety and zeale for the
Church of *England*, (one of the ^r purest
Churches in all Christendome since the
dayes of the Apostles) mine Oratory
would faint under a thirst of such fit Me-
taphors as might serve to amplifie and ex-
presse them: in short, we have this great
happinesse, that we live under a gracious
and religious King, that will ever give us
leave to serve [God] (* first,) and [him]
next; than whom, it would pose the wi-
sest and most experienced Sagee in Chri-
stendome, to finde a man more holy, more
temperate, more just, and universally ac-
complished: but some rare *Apelles* must
be sought to pourtray, and some *Lysip-
pus* (without parallell) to caave those ex-
cellences,

* See my Lord
Bishop Halls
Sermon styled
*An holy Pae-
gwickes*, pag.
569. edit. Anno
1617.

* Reigⁿ as it
is professed in
the Church of
England, is nea-
rest of any
Church now in
being to the
Primitive
Church. My
Lords Grace,
against *A. C.*
pag. 376. *Seel.*
39. num. 3. in
fine.

* My Lords
Grace, pag. 15.
of his Speech
in Star-cham-
ber, 1637.

cellences, which I am so farre insufficient to expresse, that, methinks, my heart is still too narrow to containe thoughts wide enough of admiration, and of wonder at them. It's enough for me to awaken up my heart, to magnifie the King, and God of Kings, for that rich fruit of the Gospell, which I (as the meanest sonne of the Church) have reaped, and in my soule doe enjoy, by the royall undertakings and religious establishments of so great a 'nursing father to our Church: The [^upillars] of which Church, (by that resembling Christ, the Lords highest appointed, himsele) he beareth up, as the Psalmist speakes; in supporting, cherishing, countenancing, and rewarding the holy Priesthood. And surely, (my Fellow-brethren of the Ministry) would we not make our selves too cheape, nor under-value the dignity of our honorable Function, but know our stations aright, considering that we are men of ^x God, and not men of the world; to busie us in those sordid employments thereof, or entangle

¹Isa. 49. 23.

^uChristus sustentat [columnas] hoc est, [ministras,] & veram doctrinam: Conradus Hoesbachius, in Scholiis, ad Psal. 75. 3.

¹1. Tim. 6. 11.

entangle our selves in the over-familiarity with the men thereof, which are below us ; would we listen to the sweet advice of our owne peerelesse Diocesan, (to whom that Epitaph of *Nazianzene* on the great *S^t Basil*, is as due as ever 'twas to any)

Βροσίη σείο λόγῳ, ἀτρεσπὴ δεβίος.

by whole mecke, and yet impartiall government, through Gods great blessing, whether for Doctrine, Discipline, or Habite, there is not to be found [one] refractary Minister in our whole spacious Diocese ; whose words are these ; *Be heard above, be seene beneath, out-face sinne, out-preach it, out-live it* : We are ¹ Starres in the right hand of God, let us be like any Starres, save (the Moone) that hath blots in her face ; or the Starre Wormewood, whose fall made ² bitter waters ; or Saint *Judes* Planets, that ³ wander in irregularities ; let the light of our lives shine in the faces of the world, and dazle them whom it shall not guide : we can never better testifie our thankfull and loyall respects to so good a King, in whose fa-
vour

¹ My Lord Bishop of Exce-
ter, Holy Pa-
negyrick, pag.
574. edit. 1617.

² Rev. 8. 11.

³ Jud. ver. 13.

your is our life, and by whose grace we
 are upheld against the unworthy affronts
 of this sacrilegious age; then by crying
 downe, by living-downe those finnes
 which threaten our happinesse in him:
 Let us not onely, as the daughters of *Ze-
 lophehad*, ^b speake right, nor as *Naphtali*,
 give goodly ^c words, nor as *Jacob*, pre-
 tend a smooth ^d voice alone, whiles our
 [hands] like *Esaü*, are rough and hairy;
 I meane, our actions prove disproportion-
 nable and incongruous; for still louder is
 the language of our lives than of our
 tongues, and of farre stronger efficacy
 to ^e winne an aliene: For so I read, that
 very Pagan Kings of *Britaine*, as *Arwira-
 gus*, *Marinus*, *Coilus*, &c. beholding the
 good [lives] of *Joseph of Arimathea*,
 and his twelve devout Disciples, were
 inclined (as sometimes *Pharaoh* granted
^f *Goshen* to the *Israelites*) to permit them
 to inhabite in *Insulâ Glasconiâ*, in the
 Island of *Glastenbury*, by which meanes
 the Christian Religion was published in
Britaine about foure yeares after Christs
 resurrecti-

^b *Num.* 27. 7.

^c *Gen.* 49. 21.

^d *Gen.* 27. 22.

^e *1. Pet.* 3. 1.

^f *Gen.* 45. 10.
& 46. 28.

resurrection, in the last yeare of *Tiberius Cæsar*; (and so^e before it came to *Rome*, which was not till the yeare of *Claudius*, say their^h owne Chronologers) as that excellent Antiquary, *St Henry Spelman*, hath most learnedly shewed us: Thus surely if we shall not (say) onely, but (doe) (for as *Paulus Fagius* saith truely, Among the *Grecians* of old, the Philosophers were alwayes preferred before the Orators, *quod [vitam] hominum instituerent*, because their employment was the instruction of mens [lives] and manners, not of their tongues) then, (not being wanting to our owne honour) we may now (if ever) hope, and expect to see our Tribe to flourish yet once^l more, and our Mother-church to be knowne by her more beautified and adorned Palaces, no longer exposed to our view, and the eyes of strangers, as some weather-beaten cot-

^e *Lege Franciscum Masonium nostrum, lib. 2. de Ministr. Anglic. cap. 2. p. 69. 70. Conferre my Lords Grace against A. C. sect. 35. num. 9. pag. 312. and my Lord Bishop now of Exon, in Apologie against Brownists, sect. 23. where he saith and proveth, that the Church of (Rome) was never our Mothers mother; our Christian faith came not from the seven Hills, neither was derived, either from Augustine the Monke, or Pope Gregory. Britaine had a worthy Church be-*

fore either of them look't into the world, &c. ^b *Baronius, ad annum 39. & 40. apud Masonium.* ^c *D. Henr. Spelman, in Apparatu, ad Concil. Anglic. edit. 1639. non multum ab initio.* ^d *Paulus Fagius, in presit. ad sentent. morales Ben. Syre.* ^l See how I retore it did, in *S. Henr. Spelman Epist. Dedicat. to the King præfix. Concil. Anglus.*

O

tages,

^m *Psal.* 84. 1.

ⁿ *Psal.* 132. 9.

^o *Exod.* 31. 10.

^{*} *2. Tim.* 4. 2.

^p *1. Tim.* 4. 12.

^q *Tit.* 2. 10.

^r *Phil.* 1. 27.

^r *Psal.* 132. 9.

^t *1. Pet.* 2. 15.

^u *3. 16.*

^v *Psal.* 22. 8.

^w *Deut.* 28. 63.

^y *Psal.* 48. 13.

^z *Ver.* 2. *ib.*

^a *Psal.* 45. 11.

tages, uncemented, unfiled, hung with no other ornament than meere cob-web laune; but by a specious, yet ungawdy Portall, by a comely contignation, and the like awing, reverentiall, decent beauty, it may make her farre more ^m amiable in the eyes of all men: Now also shal her sonnes also be discerned by their ⁿ cloathing, not more of outward ^o habite than of inward righteousnesse, by their grave deportments, by their ^{*} instancy in Preaching both in season, and out of season; by their godly ^p conversations ^q adorning the ^r Gospell, and ^r rejoycing the Saints: let us goe on cheerefully, by our doctrine to silence ^s Rome, by our lives the ignorance the ^t ignorance of the foolish, and lying slanderers: loe! thus shall God ^u delight in us to doe us ^x good: He shall be knowne in the Palaces of our Cities, the Bulwarks of our ^y *Sion* shall be ^y marked by the following generations, for their ^z beautifull situation, and as the joy of the earth; yea, (to borrow the expression of the Prophet) the ^a King himselfe

himselfe shall greatly desire even (our) beauty : which meditation should, methinkes, glad and cheare us against all the affronts and abasures of carnall men ; whether roofed in Cedar, or ^b wallowing in Cotes ; yea, or the feares of any Dionysian-like, whether ^c expilations, or mueterismes, or other ^{*} subsannations whatsoever : And to whom, under the good God we serve, may we next ascribe these great blessings, but unto that King of ours, whose heart (to borrow the expression of the Scripture) the ^d zeale of the Lords house hath even consumed.

And now, for the close of this point, which hath thus farre enlarged the house mysticall of the Church, and shewen how pious Princes have in all times, (even to our (owne) now) set the same in order ; Now I say, (were it not in some kind an unkind Prayer) how willingly would we all here, as loyall and faithfull-hearted subjects, importune of God, (oh blessed Sovereigne) an immortality for you even upon earth ? however, this we will doe ;

^b 2. Pet. 2. 22.

^c *Lege Lactant. lib. 2. de orig. Erroris, cap. 4.*
^{*} *Sacrilegia sua jocularibus etiam dictis prosequabatur. Lactant. ibid.*

^d *Psalm. 69. 9.*

^c Gen. 32. 25, 26
*Luffa Jacobi est
 oratio, brachia,
 desiderium, ner-
 vi fectio, car-
 nis extinctio.*

^f Heb. 11. 5.

^g Rom. 13. 7.

we will pray, and ne're leave ^c wrestling, till with *Jacob* we obtaine the blessing; that, (to ripen him the more for future glory) his yeares may be protracted to a long duration; he may be blessed in his person with health and safety, in all his enterprises with honour and good successe; and that, after his owne most happy ^f translation hence, all these his Royall graces may, like a Pythagorean soule, for ever transmigrate from one generation of his (owne,) unto another, even untill time shall be no more; and in the meane time let us all yeeld him the willing ^g Tribute of all due honour, of our true obedience, of our loyall subjection, of our unstringed purses, of our sacrificed lives. To conclude, sith no Votary can be more true to his houres of Devotion, than he is unto God for [us,] let us againe be zealously earnest at the throne of Heaven for [him;] and not beseech alone, but, as *Tertullian* phraseth it, even besiege that throne uncessantly with a full army, as it were, of instant and most importunate prayers;

prayers; that, sith his life is (now especially) *worth ten^h thousand of ours*; the good Lord would be moved with compassion towards us, so, that he will not quench this blessed ⁱ light of our Israel, but, even unto a long continuance yet, give him the glory of a prosperous kingdome here; and in a late, and well ^k crowned old age, advance him unto the Kingdome of eter-all glory for ever and ever and ever in the highest Heavens: Amen and Amen.

^b2 Sam. 18. 3.

^b2 Sam. 21. 17.

^bProv. 17. 6.

And thus I have endeavored to shew you the severall large rooms of this great Mysticall house the Church: Now the quere above propound about the ordering of this house, as it hath relation here to *Hezekiah*, in this text, comes to be resolved; namely whether our Prophet *Esay* in this exhortation to the King, to set his house in order, did intend the ordering of the Church of God, under his dominions? To this I resolve thus; that in a large sense it did; my reason is grounded on the former care, and practice of this good King, this way, in the story of

¹*Ecclesiastes* 48. 22.^m*Psalms* 132. 4.^m*Psalms* 122. 7.^o*Psalms* 137. 1.^p*Ver* 6. *ibid*:¹²*Chronicles* 29. 3, 4,
&c.

his former life and actions: for ¹*Siracides* faith of him expressly this, *viz.* *Hezekiah* had done the thing that pleased the Lord, and was strong in the wayes of *David*; his father: now what were the waies of *David* his father? yee heard partly above, that he could not rest, or take his ^msleep, till he had seene the Tabernacle, and the whole Church once well settled, and in ⁿpeacefull prosperity; & now let me add again out of another place, partly the mention of his griefe, and ^otears, for the affliction and distresse of the Church; and partly also his ^ppreferring of the happinesse thereof, even above his very chiefe joy: The particulars of his practice this way, the story of his life abundantly make manifest; He ^qopened the doores of the house of the Lord, which had been polluted, and repaired them; he sanctified the Priests and Levites; he restoreth all things, which his predecessors had taken out of Temple, and establisheth pure Religion among his people, as we read, 2 *Chron.* 29. 3, 4, &c. He, as he first ordeyned Priests and Levites to
serve

serve in the Temple, so, withall, he appointeth for their maintenance, 2 *Chro.* 31. 4. also, when he saw the Children of Israel burne incense to the brazen serpent that *Moses* had made, and that (which was at first intended for a mysticall type and remedy, in a dangerous distresse, as the story manifests; to be abused to most prophane Idolatry; he removed the high places, and brake the Images, and cut down the groves, and brake in pieces^u the brazen Serpent, calling it in contempt, *Nehushtan*, a thing made of Copper or brasse, or, as some say, given of the Serpent; all this we read, 2 *Kings* 18. 4. In such a godly^x zeale also, our Predecessors and Fathers coming late out of Popery, living neere unto Papists and Popish times; by whom, and wherein, Images used to be crept unto, incensed, worshipped and adored amongst them; knowing, that if they were suffered to stand, as they did, they might put the people (newly converted from the worship of them) in mind of their former practise, at least in [heart]

to

¹ 2 *Chron.* 31. 4.

¹ *Num.* 21. 8.

¹ See *Joh.* 3. 14.

^u 2 *Kings* 18. 4.

^x My Lord Bⁱ Montague, late of Chichester, now of Norwich in *Appello Caesarem* part: 2. c. 23. p. 263, 264, 265.

^y *Artic. Anglic.*
35. speaking of
the second
book of Ho-
miles.

^z To a false
faith is joyned
false worship,
by Idolatry, in
worshipping of
Images. Be
Morton, grand
Imposr. c. 15.
sect. 24. p. 403.
and my Lords
grace against
A C, sect. 24. p.
155 num. 5. we
cannot but de-
ny that Images
are to be ado-
red, for such
adoration is su-
perstition, *ibid.*
sect. 33. p. 278.
et f. 30. nu. 4. p.
377. See also my Lord Archb^{ps} Usher, term: on 1 *Cor.* 10. 17. *et* p. 30, 31, 32, *et* c. ad
finem *et* c. 4. of the Irish Religion, and multitudes more. ^a See Mr John Downe,
against Baxter, p. 237, 238.

to adore them; for this cause, they most
vehemently and zealously cryed them
down; and an homily to that purpose
(as conteyning a godly and wholsome do-
ctrine, necessary for those times) ^y was
specially made against Images, and the
perill of Idolatry, by their standing, or
use: though now it is held by our grea-
test Gamaliels, that a Picture for orna-
ment, memory and history, may be had,
and looked (abandoning, meane while,
all religious worship of them, ^z as most vile
Idolatry) upon: the like whereunto
was performed also in severall times, and
ages of the Christian Church; for nine-
teen Bishops together in the Councell of
^a Eliberis; and the Bishops of the whole
Councell of Frankford, under *Charles* the
great, condemned the having of Images in
Churches, for [adoration:] againe, about
the yeere of our Lord, 801. *Leo* the third,
(being urged by the clearenesse of the se-

cond

cond Commandement) Emperor of Constantinople, tooke them all away, *ne populus statuarum amans, eas^b adoraret*, sayth *Matthæus Beroaldus*; for which by Pope Gregory the third of Rome, to make him the more odious to the people, he was excommunicated and styled *Iconomachus*, which signifieth, a fighter against Images: the Christians Primitive refused to adore them, saith *Tertullian*: Saint ^dCyprian wrote a set book of the vanity of such Idols; and ^e*Laſtantius* much to the same effect: and among our own ^fworthyes, which of them hath not cryed down their abuse by adoration? in like zeale, no doubt, that this good King *Hezekiah* was moved by, to remove the braſen ſerpent, as being the ſtumbling block of Idolatry to all the people; Saint *Iſidore* in the Latine; and Saint ^g*Theodoret* in the Greeke think, that God appeared unto *Moses*, above other things, in a *Buſh*, becauſe that, of all things elſe, is moſt incapable of the ſtampe of an Image; by that meanes removing the occaſion of Idolatryzing to it after-

P

wards:

^b *Matt. Beroaldus, Chron. l. 4 c. 8 ſect. 24 p. 260*

^c *Tertull. Apol. c. 12. cum ſanctiſſimo illo. nu. 184.*

^d *Cyprian de Idolorum vanitate.*

^e *Laſtant. l. 2. de orig. erroris. c. 2, 3, 4, &c.*

^f See B. Hall c. 10. old Reliq: &c. D. *Remolus conſul. s. p. 653. againſt H. ut.*

^g *Theodor. queſt. 6. in Exod.*

^h *Exod. 3. 2.*

¹Heb. 12. 19.
Deut. 4. 12. vide
Calvin. Instit. l.
1. c. 11. sect. 2.

²In 2 Tim. 2. 20.
the Church is
compared to a
[great house]
as Adam says
about, Bezai, Esti-
us, and most o-
thers, except
St Chrysostome
and Theophyl.

wards: and againe, when he was about to give the Law upon mount *Sinai*, there was a mighty [*'voyce*] heard, which being a sound, cannot be shaped into any form, or figure, much lesse a picture: So then *Hezekiah* removing Idolatrous occasions, and withall establishing the true worship and service of God, as yee have heard, it appears that this ^kpublique House of the Church, was, if not mainly intended, (because of the short time he had now to set his own private house in order); yet, I beleeve, not excluded, but involved in this same exhortation of the Prophet now under this dangerous, mortall sicknes, sent to him from the Lord, *set thine house in order.*

But yet lastly, besides this bodily, this spirituall and this mysticall house; there is yet another; (which I also think to be the very purpose of Gods spirit, most directly, in this Scripture) and that is the æconomicall, or the Secular house; the Prophet, under this expression, comprehending all his affaires, that concerned the settling of his temporall estate, and the busines

businesse that concerned the well-ordering of his family, and disposing of his either outward Kingdome, or worldly goods, for the benefit, and the quiet of posterity; For the story tels us, 2 *Chron.* 32. 27. that *Hezekiah* had exceeding much riches and honor and he made himselfe treasures for silver and for gold, &c. and I beleeve in this provident particular (avoyding all unlawfull affections, and entanglements) the (wisdom) of the world though not the (carnality) of the world (for 'tis not the *πῶμα*, but the *πῶμα* *μαλέα*) may be observed, as it is noted even of *Ahitophel*, that minding to dy, (though God keepe all good people from that manner of dying!) he gate him home to his house, and put his ¹ household (though he for want of grace could not do so to himselfe) in order: for howbeit, the Children of this world are (to wit in regard of the world & worldly affaires) ^m wiser in the comparative, as our Savior truly saith; (because the Children will in this be like the Divell, their ⁿ Father, who is a
P 2 wily

¹ 2 *Sam.* 17. 23.

^m *Luke* 16. 8.
φρονιμώτεροι.

ⁿ *Joh.* 8. 44.

^oEph. 6. 11.
^FIsa. 27. 1.
⁹2 Cor. 11. 3.
¹Eph. 4. 14.

¹Matt. 10. 16.
 the greek word
 is [*ἀνέρας*]
 which is com-
 pounded ex a
 privativa, &
ἀνδρ; and de-
 notes wisdom,
 but without all
 mixture of
 harm, or craft,
 or guile.
¹Pf. 37, 35, 38.
 after the old
 translation.
²Matt. 10. 16.
οὐδὲν ἔσται.
³Gen. 7. 1.

¹Josh. 24. 15.

¹Act. 10. 2.
¹1 Cor. 1. 16.

^owily, a^pcrooked, & a⁹subtile serpent, they therefore must and will be full of sleights and cunning craftinesse too, yet that his owne sons, and children should not also be, in the positive at least, *wise*, I see no cause to the contrary: yea, Christ himself adviseth them, that if they will be ^finnocent as doves, and be sure principally ^to keep that, they may be ^uwise even as serpents themselves: And that the word [house] is taken, in this sense, is evident from many texts of Scripture; (which is ever the best interpreter of it selfe) so we read for instance; first, for the house to be taken for the family, *Gen. 7. 1. The Lord said unto Noah, come thou and all thy^xhouse into the Arke*; which in the seventh verse, is interpreted by his sons, and his wife, and his sons wives, as the members of that house, or family; so againe, *Josh. 24. 15. As for mee and my^yhouse we will serve the Lord, and, Act. 10. 2. Cornelius, was a devout man, one that feared God, with all his (^zhouse;) and 1. Cor. 1. 16. I baptized also the (^ahousehold) of Stephanas: *Act.**

Act. 16. 15. Lydia was baptized, and her (^b household,) and ver. 34. ib. The converted *Jaylour* believed in God, with all his (house;) in these, and many places more to this purpose, that might be alledged, by *Houſe* is understood a (*Family*,) wife, children, servants, &c. and that this *Houſe* was intended to be set in order by this Prophets exhortation, is past all question; for the Scripture expressly tells us, in the Hebrew Text, which is rendred more appositely in our margin, *Give charge concerning thine house*; which *Junius* and *Tremelius* render by, *Da præcepta familie tue*, that is, *Give precepts and holy counsell to thy family*: besides, in 2. King. 18. 3. it's said, that *Hezekiah* did that which was right in the sight of the Lord, according to all that [*David*] his Father did: Now *David* his Father, saith the Scripture, first tooke speciall care for the Kingdome it selfe, and gave speciall ^d charge for *Solomon* to be anointed King in his stead for the next succession, as we read, 1. King. 1. 33, 34. and then for precepts to his

^b Act. 16. 15.
34.

^c 2 King. 18. 3.

^d 1 King. 1. 33, 34.

^c 1 Chron. 28. 9.

^c sonne himselſe, we have it cleare, 1. Chr. 28. 9. *And thou Solomon, my sonne, know thou the God of thy Fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seeke him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.* Hezekiah now doing according to (all) that David his Father did, did doubtlesse [this] too, endeavour to set his Family in order: in this, they both trod in the steps of their Father Abraham, of whom the Lord himselſe giveth this Testimoniall, Gen. 18. 19. *I know that he will command his children, and his ^f household to keepe the way of the Lord:* The like was professed by Joshua, as ye heard but now, Josh. 24. 15. and by David againe at large, ^g Psal. 101. 2. &c. and of old Jacob we have a set forme for the benediction of his sonnes severally upon his ^h death-bed, Gen. 49. 1, 2, 3, &c. to this purpose we have likewise many frequent exhortations in the Scriptures for the Father and Master,

^f Gen. 18. 19.^g Psal. 101. 2, &c.^h Gen. 49. 1, 2, &c.

Master, duely and in good order to instruct and ⁱtraine your children up betimes in the way they should goe; even in the ^knurture, and in the feare of the Lord: Readat your leasure, and observe at all times these places; *Dent.* 6. 7. *Prov.* 22. 6. *Eph.* 6. 4. *Col.* 4. 1. of the duty of the Husband to the Wife, and so reciprocally, this way, see *Eph.* 5. 22, 23. &c. *1. Cor.* 14. 34, 35. I might shew you this way, many excellent examples, even under the New Testament; where the whole house prove beleevers for the example of the Parents, and the Masters, the Husband, and the Wife, as *1. Cor.* 7. 14. Such an house was the Family of *Cornelius*; such that of *Lydia*; such that of the Jaylour; such a good woman was *Timothy's* Grandmother ⁱ*Lois*, and his Mother *Eunice*; whose gracious instructions and example made *Timothy* to know the holy Scriptures even from a ^mchild; *Priscilla* and *Aquila* were so godly this way, that in their very house, saith Saint *Paul*, (though but a private Family,) there was

Pro. 22. 6.

Eph. 6. 4.

2Tim. 1. 5.

2Tim. 3. 15.

^uRom. 16. 5.^vCol. 4. 15.¹²Epist. Joh. 1.¹Psal. 118. 15.¹1Tim. 3. 5, 15.¹Joh. 13. 17.¹Luc. 10. 28.

a [ⁿ Church,] Rom. 16. 3, 5. the ^olike whereunto is said of *Nymphas*, and the brethren which are in *Laodicea*, Col. 4. 15. See also how S *John* greeteth, not the elect Lady onely, but her ^pchildren also, 2. *Epist. John* 1. and surely thus it alwayes is; when the voice of joy and health is in the ^a dwelling of the righteous, then are the righteous, in their dwellings, evermore in joy and health: And certainly through the want of this comes all the mischief in the world; for if we knew well how to rule and governe our ^r owne houses, the Church of God at large must needs prosper the better for us. Many very godly and usefull directions, collected out of the Scriptures, and the ancient Fathers, have beene already printed in the Church of *England*, and delivered over from the Mother to her Children; so that I should but cast my drop into the Ocean, if I should here adde any thing thereto more; rather let me exhort you to the ^r practice of what already is ^t directed to us in this particular, and thus if we (doc,)

(doe,) we shall live. Now, besides the setting in order of this house, the family; there is also another acception of the word house, when it is put to signifie all the estate and goods, or outward fortunes of a house; so, I thinke may that text be understood, 2 *Tim.* 1. 16. the Lord give mercy unto the ¹(house) of *Onesiphorus*, for he oft refreshed me, that is, not only to his posterity; but a propitious and prosperous benediction even unto all that hee had; God grant, though (as it follows, *ver.* 18. *ibid.*) in many things he ministred unto me, in my chaines, yet that his store may never be exhausted; but that his "liberall soule may be made fat, and after all, *ver.* 18. the Lord grant him; see that his own person seemes here to be distinguished from the former house, that he may finde mercy of the Lord, in that day; and the originall Greek word there used is [^xοἶκος] not οἰκία, which two words, though happily, (as indeed they are) they be confounded in common use; yet in the criticall acception, saith *Ammonius*, the for-

¹2*Tim.* 1. 16.

¹*Prov.* 11. 25.

[^xοἶκος] ὁ οὗτος
λέγειται ὡς πῶς
ὁ οὗτος [^xοἶκος]
δὲ ἢ ὁ πῶς ὁ οὗτος
ἢ ὁ πῶς ὁ οὗτος
καὶ οἰκουμένη.
Ammonius, lib.
πρὸς ἑμῶν,
καὶ διαφύρων
λέγειται.

Q

mer

mer denotes properly the whol substance of the house; the latter, the house of habitation: and, to omit multitude of other Texts that might, to this purpose, be alledged, take that one, *Gen. 39. 4, 5.* where it is said, that *Pharaoh* made *Joseph* overseer over his house, and presently adds (all that he had) he put into his hand; and *ver. 5.* the blessing of the Lord was upon [all that he had] ^y in the house, and in the field: so that, without more adoc, by setting of the house in order, he means, the well disposing of his goods, and temporall estate: This we finde to have been practised first, by *Abraham*, the pattern of our Faith, who before his death, even (while he yet ^z lived) saith the Scripture, he disposed by testament unto *Isaac*, his son and heire, all that he had, that is, all the chiefest of his substance; and to his other, sons he gave gifts; and [then,] or as *Junius* reads, *postea*, afterwards or after all this was done *Abraham* gave up the ghost, and dyed, in a good old age, an old man, and full of yeeres, and was gathered to his

^y *Gen. 39. 5.*

^z See *Gen. 25. 5,*
6, 8.

his people; *Gen. 25. 5, 6, 8.* and the like I read to have been practised by the twelve Patriarks; I have seen ^a a booke intit'led, *Testamentum duodecim Patriarcharum, filiorum Jacob, per Robertum Lincolniensem Episcopum, e Græco in Latinum versum:* and surely, by this very prædisposall, and well ordering of our houses (so far as God hath any way blessed us, even in outward blessings) before hand; & cheifly whilest God affords us the good use of memory, or of our best intellectualls; by this, I say, much good will accrew to our own souls in the first place; & in the second, no mean benefit withall unto succession: First of all, to our owne souls; for by this voyding and emptying our hearts of these worldly things, in the first order, they shall by this become the more open hearted unto God, and heaven: like those swift flying birds, which, as the ^b Philosopher tels us, do close their eyes ever with the under lid shutting up their ey-sight from the garbadge here below; whereas the ^c grosser sort of Creatures, close their eyes with the

Q 2

up-

^a In Patrum
μικροπαρβύλι-
κῶ. p. 589 &c.

^b *Aristot. lib. de
animal.*

^c *Ludolphus de
sax. pr. l. c. 38.
de vitâ Christi.*

^d P^{sal.} 17. 11.

^e 2 King 2. 13, Elias dimisit pallium, id est, bona hujus mundi, quando in curru igneo Spiritus sancti in celum rapiebatur. Hugo de Prato florido, serm. 60 Dominica infra octavarum Ascens.

^f P^{sal.} 26. 6.
^g E^{xod.} 3. 5.

^h Ber. f. 43. L.

^{*} Gen. 22. 3.

upper lid, alwayes poring downwards, as King *David* saith of worldly, carnall men, they have set their eyes bowing ^d down to the earth : thus when *Elijah* was about to be carryed unto heaven in a fiery chariote, its noted that he cast off, or let ^e fall his mantle, that now perchance would have cumbred his shoulders ; so certainly its most true, when we wrap our selves too closely, & bemuffled us in the warm weeds of these earthly busineses, we are too dull to mount nimbly into Heaven : when *Moses* was to approach the bush of Gods presence, he must, ere he shall come hither, (as *David* e're he darst to compasse Gods Altar, ^f washed his hands in innocency) put off his ^g shoes from his feet ; that is, he must wash the feet of his Soul, his affections from all the dirt and sweat, and [^h Sterquilian] soyled cogitations of the world, as Saint *Bernard* glosseth it : as when *Abraham* was to go up to one of the mountaines of *Moriah*, to offer a Sacrifice to the Lord ; its noted that he left his ^{*} servants, and his Assie behinde him at the
foote

foot of the hill ; that is, as *Barradins* moralizeth it, his servile and worldly affections : as the blessed Virgine having beene saluted by an Angell, and greeted with good tidings from Heaven, immediately she left *Nazareth*, (of which the Proverb, it seemes, went among the Pharisees, that out of *Nazareth* no 'good thing came) and went with haste into the [^k Hill] Countrey, and kept her selfe busied in things above : so that great *Mercurius Trismegistus* professeth, that when he fixed his mind to contemplate things ¹ above, the senses of his body were affected even as a man oppressed by the heaviness of sleepe ; whilst his soule kept up, like a Meteor above the earth, still upwards towards Heaven, thus finding the speediest issue : much like the disposition of the Spouse in the *Canticles*, who, whilst her [heart] was (awaked) for her Husband Christ, she was in her sense of the body (^m asleepe) and drowzie to the world : wherefore, if we respect with old *Simeon*, our quiet in death, and then, as Gods ser-

i John 1. 45.

^k Luke 1. 39.

Γ ΜΕΤΑΦΡΑΣΙΣ
 ΤΗΣ ΜΟΥ ΤΗΣ
 ΔΙΑΘΕΤΗΣ, ΘΕ-
 ΔΟΣ ΧΑΡΙΣ-
 ΘΕΩΝ ΜΗ ΕΨΥ-
 ΣΜΑΤΙΚΩΝ
 ΑΪΝΩΣΤΑΝ,
 ΩΣΤΟΙ ΟΙ ΕΙ
 ΎΠΗΘ ΒΕΒΑΡΗ-
 ΜΩΣ ΕΝ ΚΡΟΣ
 ΤΡΩΣ, &c. Mer-
 cur. Trismegist.
 in Pemandro,
 cap. I. initio.

¹⁰ *CAPIX*, §. 2.

^a Luke 2. 29.

^o Mundo car-
nem subtrahen-
dam, non eo in-
ficiat; non è
mundo tollen-
dam, quod ip-
sum in nostrâ
potestate non sit

Du Pleſſis pag.

61. in 8^o de vi-

ta mortis que

consideratione.

^p Actis 27. 18, 19

^q Gen. 21. 10, 14

^r Gal. 5. 24.

^s Ou γὰρ τὴν

ἐν τῇ ἀδελφῇ

[ἀδελφῇ] ἀλ-

λὰ τὴν ἀγαπᾷ

ἐστὶν [διὰ τὸν

σῶσιν.] Chryſoſt.

Hom. ad cap. 6.

Rom. ver. 12.

^t Cognitio futu-

rorum melius

potest fieri in

(dormientibus)

quàm in vigi-

lantibus; et

quòd, quando

anima abſtrahi-

tur à corporali-

bns, ut in ſomno,

aprior redditur

ad percipiendum

influxum Divi-

num. Rayneri-

us de Piſis, tom.

2. Pantheolog.

cap. 12. de Pro-

phetiâ, pag. 723.

in quarto.

vants, to depart with him in ⁿ peace; let us, though not cast our ^o selves out of the world, yet, as those Mariners, in Saint Pauls tempest, ^p lightned the Ship, by casting out the tackling; let us cast the world, with the rubbish and appurtenances thereof, out of our selves; dealing herein as Abraham did with his servant Hagar, when through too much cockering and indulgence, she began to waxe malapert and lawcy; he cast her out, and ^q sent her away to wander in the wilderness of Beer-sheba: so when the world and flesh begin to ^r lust too eagerly against the Spirit, it must be subdued, though not destroyed; it must be in affliction cast out, ^s rectified, or crucified with the affections and lusts thereof: the reason hereof is, for that the more empty the soule is of the world, the more full it is of God; and so on the contrary; therefore we read in Scripture, that God appeared mostly unto his Prophets, and great Saints in extasies, in visions, and in ^t dreames by night, when the soule hath beene

beene estranged, as it were, from usuall commerce with the body : God and Mammon be such ^u enemies, that, like heate and cold (the first qualities in the Elements) in intense degrees they cannot dwell together in one and the same heart : The ^x Philosopher gives a very rationall argument to prove this ; τὸ μὲν γὰρ παρεμφαινόμενον κωλύει τὸ ἀλλότριον, καὶ ἀνιφραττεῖ. That which is within so intimately existent already, that it is, in a sort, the same with what the minde is fastened upon ; (τὸ γὰρ νοεῖν, καὶ τὸ νοούμενον τὸ αὐτὸ ὄν, as the same Philosopher saith) so the Scripture it selfe plainely ; He that is joy-
ned to the Lord, is [^y one] Spirit :) this, I say, thus fixed within already, expelleth and bolteth out what is not of the same, but of another nature from without ; and our Saviour is himselfe expresse, that no man can serve God and ^z Mammon at the same time, in intense degrees, and in that manner, as God himselfe expects it from him ; *Matth. 6. 24.* Hence we observe, that the Israelites, after they had once eaten

^u *Jam. 4. 4.*

^x *Aristot. lib. 3. de anima, cap. 5. text. 4. cum Jul. Pacio's in comment. ibid.*

^y *1. Cor. 6. 17.*

^z *Matth. 6. 24.*

^a Josh. 5. 12.^b Psal. 78. 25.^c Psal. 45. 13.^d Lord Verulam, Essay 34.

eaten of the old corne of the land ; they found the Manna from Heaven on the next morrow to ^a cease, nor had they any of that ^b food of Angels [more,] Josh. 5. 12. Saint *Austin* gives the reason of it clearely, *Si animus habet, unde delectetur extrinsecus, sine delectatione manet intrinsecus*: that is, if the Egyptian fleshpots of fat and greazie delights from without can content the minde enough, then it cannot finde true inward chearefulness and delectation within ; and yet from [^c within] all the glory of Gods Church is brought, yea, there principally it [is,] and lyes. Certainly what an honourable person of great parts said of Riches, and other appurtenances of the world at large, is much more true in death ; they are the very [^d baggage] of vertue ; the Romane word is better, *impedimenta* ; for as the baggage is to an Army, so are riches to vertue ; it cannot well be spared, nor left behinde, but yet it hindereth the march ; yea, and the care of it disturbeth, often loseth the victory :
and

and it's worth our notice, how Saint *Paul* hath joyned those two together; set your affections on things above, and ^e not on things below, *Col. 3. 2.* necessarily implying, that whilest men do keep scraping with *Æsops* cock, and spurle for pearles of contentment in the dunghill of the earth below; and, as our Apostle saith, doe *ταῖς ψυχαις ποιεῖν*, mind earthly things; and, as the greeke word signifyes, do place their ^g wisdome in them; they cannot then seeke those things, which be *ταῖς ἄνω*, above, and ^h from above; neither glory, the end; nor grace, the way to that end: and indeed what is wealth but the meer carcase of happinesse? many times the silver hath more guilt, and the world more ⁱ thornes, then as true godlinesse ^k contentment, or great gaine: and if wealth be a carcase, it's a prey fitter for a vulture, and such ravenous creatures, then the repast of any cleane birds; and herein the comparison holds between the Vulture, and an envious slanderer, and a worldly muckworm: For as a malicious

^e *Col. 3. 2.*

^l *Phil. 3. 19.*

^g *Luke 16. 8.*

^h *Jam. 1. 17.*

ⁱ *Matt. 13. 22.*

^k *1 Tim. 6. 6.*

R

Shi-

Πρὸς μὲν γὰρ
τὰ κατεργασμέ-
τα τῶν πέλαι-
τυρλώσται, τὰ
δὲ ἐλαττώμα-
τα ὁξέων ἐστὶν.

^oIsidor. Pelusiota
l. 3. Epi. 237.

^oPhil. 3. 8.

Shimei, or *Doeg*, or an hypocriticall slanderer, lookes like an hooting owle, or a blindish bat, upon the virtuous ¹rectitudes, and actions of the party envyed, with a neglective eye; but loves to be like flies upon a rawgalled back, still sucking, and stinging, and buzzing upon his infirmities; so doth the carnall worldling, looking askue upon heaven, (as the Vultures passing over, with speed, the pleasant gardens of delight, to the dead carcase, that lyes noysome to the senses) pitch his most intended thoughts upon the spirit-grieving garbage of the world: καθάπερ οἱ ^mγύπες λειμῶνας πολλὰκις, καὶ παραδείσους παραιτρέχουσιν, τοῖς νεκροῖς ἐφίπτανται σώμασιν, as *Isidore Pelusiota* hath it: *S^t. Paul* hath expressly given that title to all worldly things, τὰ ⁿσκύβαλα, *Phil.* 3. 8. which signifyeth dung, or dirt, *quasi* κησίβαλον, or that which is cast out to dogs, and swine, *quasi* σκύβαλον, (from σῦς, *platonismo* τέκ.) And yet, in this, I must not be mistaken; as if eyther the things of this world, in themselves, were simply thus

or

or simply to be undervalued; but °compa-
ratively: *Pharaohs*^pleane kine were (kine,) though not so [well-liking,] in comparison of the fat ones; and riches, Gods left-hand blessings, be blessings, though in comparison of those of the right-hand blessings, they be as none: as when the Queen of Sheba saw *Solomon* in his glory, though shee came to him in a visit from far South, laden, and full of wonder, but onely upon hear-say; yet when she beheld all her self, it's sayd there was 'no more *Spirit in her*: how no more? not simply none; but none in exercise, none in comparison: be-
sides, we must learne to distinguish (and indeed Christianity hath yet taught us nothing, if we have not learned this distinction) between the '(Love)' and between the (Use) of the world; or in Saint *Pauls* termes, between the (use) and the (abuse) 1 Cor. 7. 31. the vanity of loving of it, at least too much, appeares from the next words, for the fashion of this world passeth away; *ac si diceret*, saith St. 'Gregory, *Nolite constantè mundum diligere, quan-*

R 2

ubi anima ipsa in contemplatione, quæ est dulcedo quedam divina, supra se evehitur exultans, cum cognoscat omnia hæc mundana [in comparatione] boni illius incommutabilis nullius valoris esse. Stella, ad c. 10. Luc. in fine. p Gen. 41. 18. 19. p Pro. 3. 16.

'1 King 10. 5.

'Seemy Lord B^o of Exeter, Decad. 6. epist. 2. & decad. 1. epist. 2.

'Gregor. mag. cur. pastor. part. 3. admonit. 28.

dò,

dò & ipse non potest, quem diligitis, stare; incassum cor quasi manentes figitis, dum fugit ipse, quem amatis; that is, why will you stand loving of, and setting your affections upon that, which, while you love, doth vanish, and as *Jobs* riches, that had wings, fly away often before enjoyment: And indeed, saith a devout Prelate, it is a great weaknesse not to (see) but we must be inamoured; *Elisha* saw the secret state of the Syrian court, yet as an enemy; the blessed Angels see our earthly affaires, but as strangers; *Moses* his body was in the court of *Pharaoh*, amongst the delicate *Ægyptians*, his heart was suffering with the afflicted *Israelites*: *Lot* tooke part of the faire medows of *Sodome*, not of their sins; our blessed Saviour saw the glory of all Kingdomes, and contemned them; and cannot the world looke upon us Christians, but we are bewitched? yea, let us but consider how very heathens many have not onely made orations, and declaimed against riches, and vaine pompe; but have even laughed at their losse: money

ney is the sinews of all outward negotiations, and though, as the Scripture saith, the love thereof be the ^u roote of all evill; yet as King *Philip* said, all ^x Castles might be conquered by it; when all the brasen gates had shut in *Danae*, yet in a showre of gold, *Jupiter* came in to her; it doth wonders,

^y *Aurum per medios ire satellites,
Et perrumpere amat Saxa, potentius
Ictu fulmineo, &c.*

saith the Poët: and yet the Lacedemonians counted it as a very ^z unprofitable and a vaine thing: and to give themselves wholly, *Divinae delectationi*, to divine delight in the study of Philosophy, &c. *Anaxagoras*, *Democritus*, others, have even quite left their lands and patrimonies; *Anacharsis*, the wisest Scythian of his time, sleighted it; the application is made ready to my hand by the mellifluous ^a *Tully*, *An Scythes Anacharsis potuit promihilo pecuniam ducere, nostrates Philosophi facere non potuerunt?* shall *Anacharsis* a Scythian, account of gold as of nothing, and

R 3 shall

^u 1 Tim 6. 10.
^x *Afellus gnustus*
auro; Cic: ad
Attic. l. i. epist.
15.

^y *Horat. l. 3. car-*
od. 16.

^z *Apud Lacede-*
monios pecunia
fuit inutilis, nec
expetenda. Phil.
Beroald: com-
ment. ad Cic.
Tusc. quest. l. 5.
p. 248.

^a *Cic. l. 5. Tuscul.*
quest.

^b Bishop Hall
Decad. 2. *Epist.*
10.

^c See Dr Rai-
nolds, cap. 8. di-
vis. 4. pag. 483.
against Hart.

^d Dan. 12. 3.

^e Bishop Hall,
Cent. 3. medi-
tat. 100.

^f *Ecclesia mili-
tans dicitur Lu-
na propter mu-
tabilitatem.*
S. August. epist.
119. cap. 6.

shall not our Countrey-men the Philoso-
phers doe the like ? yea, shall not Christi-
ans shame to be outstripped by Heathens ?
How should we ^b scorne, to thinke that
an Heathen-man should laugh either at
our ignorance, or impotence ? ignorance,
if we thought too highly of earthly
things; impotence, if we over-loved them.
Let us rather imitate that woman above
in Heaven, *Rev.* 12. 1. which types the
^c Church, cloathed (as ye saw above)
with Christ himselfe the Sun of righte-
ousnesse ; and upon her head a crowne of
twelve Starres , which are the twelve A-
postles , who having borrowed light from
the Sun , the fountaine of all light, Christ
Jesus, converted many by that light from
darknesse , and for that doe now ^d shine
as Starres in the brightnesse of the Firma-
ment ; but under her feet was the
(Moone ;) By the Moone, ^e earthly
things are rightly resembled , which be-
ing nearest to the region of mortality, is
ever in ^f changes, and never lookes upon
us twice with the same face ; and when it

is at the full, is blemished with some darke blots, not capable of any illumination; and all those outward things are (under her feet) to shew how she spurnes at and tramples them; even as we finde the Primitive Christians, when they had, in the Churches great necessity, sold their lands and possessions, they came and laid the money at the Apostles (8 feet,) *docentes calcandam esse pecuniam*, shewing how that price was to be valued and dealt withall: and indeed, my Brethren, saith Saint ^h Bernard, *quid (in) hoc mundo agimus? aut quid facimus (de) hoc mundo?* as the Lord said to *Elijah* on another occasion, *What dost thou here Elijah?* so I, what have we to doe here in this world? at least, what doe wee much make or meddle with it? loe, saith S^c Paul, we are men of (^k God,) should we then be ^l entangled with the affaires of that world, the love of which is ^m enmity with God? besides, doe we not know that we are here but as mere ⁿ strangers and pilgrims? having here no continuing City, but seeking

^s Acts 4. 37.

^h Bern. fol. 96.
K. L. confer. e-
und. fol. 3. D.
Ser. 4. de Ad-
ventis Dom.

ⁱ 1. King. 19. 9.

^k 1. Tim. 6. 11.

^l 2. Tim. 2. 4.

^m Jam. 4. 4.

ⁿ Heb. 11. 13.

^o Heb. 13. 14.^p Heb. 11. 10.^q Heb. 11. 14.^r 2. Cor. 5. 6.^t Phil. 3. 20.^u Acts 27. 23.^v Matth. 5. 34.^w Verse 35. *ibid.*^y Calvin, *lib. 3.**instit. cap. 9.**Sect. 4.*^z Psal. 105. 45.^a 1. King. 10. 22.

seeking one to ^o come, whose ^p builder and maker is God? seeke we not another ^q Countrey? and whilest we are at home in the ^r body, we are absent from the Lord? should our ^t conversations then be here, or else in Heaven? where our God, ^u whose we are, and whom we serve, hath his ^v Throne, and who esteemeth of the earth but as of a ^w foot-stoole? yea, saith holy ^y *Calvine*, *Si coelum patria est, quid aliud terra, quam exilium?* &c. If Heaven be our Countrey, what is the earth other then a very banishment? and who can take pleasure in the richest soyle under the Sun, persecuted, and in such a condition? if we consider it simply, nay, if you should like children dally with these fond knacks, and be taken with those toys of the world; that when God sends us into the world, as he shewed sometimes wonders unto *Israel*, ^z *That they might keepe his statutes, and observe his lawes*; loe! we, like those that were sent to *Ophir* for gold, bring backe home no trafficke but ^a Peacocks feathers; or as those

those silly people in *America*, of whom ^b *Maginus* tells the story, that they part with gold, the choicest metalls and jewels, merely for glasse and bawbles: if we will, like those infatuated Gentiles, needs become thus ^c foolish; yet, what will be the issue? behold, saith King *David*, this love, (or dotage rather) is but to love ^d Vanity; yea, as his sonne King *Solomon* doubles and redoubles it, ^e *Vanity* ^f of vanities, all is vanity; and more than this too, ^g vexation of spirit; yea more still, is mere lying, and ^h leasing, saith his Father *David*; and that we might be sure to notice it, he hath set to a (*Selah*) in the period of the sentence, *Psal.* 4. 2. (which (*Selah*) was a note, no where used but in *David's* *Psalms*, and thrice in *Habakkuk's* third Chapter; and in the use it served, say the learned, to point us to a businesse of speciall observation; the Chaunter of the Quire being wont, at such stops, to ⁱ lift up his voice, and raise it to a higher note:) But why are earthly things resembled unto ^k leasing?) ^l *Ludolphus*

S

makes

^a *Maginus*, *Geograph.*

^c *Rom.* 1. 22.
^d *quasi per dotage.*

^e *Psal.* 4. 2.

^f *Ecclef.* 1. 2.

^g *Onus gentis
vix reflexus su-
pra suum nomi-
nat, cum impor-
tat excellenti-
am, & empha-
sim; Dominus
de Flandria,
qu. 1. Act. 4. in
lib. 1. Poster.
pag. 4.*

^h *Ecclef.* 1. 14.

ⁱ *Psal.* 4. 2.

^j *הלל* à ver-
bo *הלל* exal-
tavit, vide
Conv. *Heresba-
chium*, prefat.
in *Psalms*, pag.
16. in quarto.

^k See *S. Rich.
Baker*, meditat.
on *Psal.* 11.

pag. 32.

^l *Ludolphus de
Sax.* in *Psal.* 4.
ver. 2.

makes the answer, *quia amatores suos decipiunt, & non faciunt quod promittunt*: because they are never so good as their word, nor ever doe they make good their promises; yea, they are in this like *Ephraimites*, when you thinke most to have them, like *Dauids* mercies [* sure,] yet then they start aside like a broken, or a ^mdeceitfull bow, and prove as *Ægypt* was wont to doe to *Israel*, onely as *Ezekiel* saith, a Staffe of (ⁿReed;) the condition whereof is such, saith the Scripture else where, that if a man ^oleane on it, it will not onely faile him as a supporter, and be as *Jobs* friends, many of them, were, in his adversity, ^pmiserable comforters; but, saith the Text, it will goe into his hand, and pierce it: for, saith my Author, they promise liberty, but pay bondage; they promise much like the ^q*Romanists*, that invited over *John Hus*, and *Hierome* of *Prague*; the Venetian ^r*Fulgentius*, the French Abbot of *Boys*, and after them the *Dalmatian Spalatensis*, which like (filly sheepe) were enticed by the

* *Ast.* 13. 34

^m *Psal.* 78. 57.

ⁿ *Ezek.* 29. 5.

^o 2. *King.* 18. 21.

^p *Job* 16. 2.

^q See my Lords Grace against *A. C.* sect. 21. num. 7. p. 143, 144, &c.

^r See Bishop Morton, sect. 24. cap. 15. thes. 2. pag. 405, 406. & f. 16. ib. par. 389. 390. in fine.

the faire pretences of safe conduct, and dismission againe in security: but loe! here is nothing but leasing; they pay feare, yea blood; for like the simple creatures in the Fable, they went to visite the Lyon in his den, but their blood was so sweet, that he sucked it out all: it were a happy spirituall use of the Foxes craft, if we perceiving no prints of ^s returning foot-steps, would be wary of the pawes of the old ^c Lyon the Devill; or of the ginnes of his under-broakers, the flesh and the world, for these must needs resemble their chiefe Master, and prove ^u deceivers even of the whole world. Well then, weigh these things thorowly, and know thy selfe aright, oh man, and then love the world if thou canst: loe! 'tis for brutes to looke downwards; and for none but a besotted Babylonian to eat ^x grasse with Oxen; *tanquam vos poeniteat, non ^y quadrupedes esse natos*, saith Lactantius; What doe you wish you had beene made? or elsẽ repent that you were not made foure-footed

^c Omnia te adversum spectantia, nulla retrorsum. Horat. lib. 1. epist. 1.
¹ 1. Pet. 5. 8.
^u Rev. 12. 9.
^x Dan. 4. 33.
^y Lactant. lib. 2. de orig. error. cap. 2. & cap. 3. ibid. ver. fin. id ipsum vel maximum erroris est, vitam pecudum sub figura hominis imitari. Nec figura corporis, nec ratio excellens ingenii humani significat, ad hanc unam rem natum hominem, ut frueretur voluptatibus. Cic. lib. 2. de finibus.

¹ Minutius Felix in Oflatio.

creatures? yea, ² *Sacrilegii vel maximi instar est, humani querere, quod in sublimi debitas invenire*, saith Minutius Felix: It's a kind of Sacriledge, oh Man, by which thou robbest God of that honour he adorned thee withall in thy first creation, to be alwayes poaring for that felicity beneath, which is not but to be found above; looke then but upon thine owne posture, and resemble in thy actions,

² Ovid, Metamorph.

² *Os homini sublime dedit, cælumque tueri Jussit, & erectos ad sidera tollere vultus*, saith the Poet; Seeke then those things that are above; see, they be thy feet, the most ignoble and the worst part of thee that are placed downwards; to teach thee how to trample on those clods of earth below thee: O man, be not embrutished so farre, as to sinke below thy Species; and like that Orator Messala Corvinus, forget thine owne name or condition: See, 'tis a very unnaturall thing for man to love what he was never intended for in his first creation. What is wealth but dust? and what is dust but the condemned

ned ^bfood of the Serpent, that crawls? yea,
turn not Caniball, ô man, and eate thy
self, for what art thou but ^cdust? the
Prophet *Esay*, *ca. 60. 8.* hath resembled the
Iles that waite for God, the spirituall men
that come with acceptance to Gods altar,
and that glorify the house of his glory by
their devotion and obeience, unto ^dclouds:
who are these that fly as a cloud? now
clouds, we know in Philosophy, are va-
pours elevated & drawn up from the earth
by the heate of the sun-beams; so, ^esaith
Hugo de Prato Florido, are spirituall men e-
levated by the virtue of the holy Ghost,
(whose coming to the Apostles, on the
day of Pentecost, was in the likenes of fire,
which by reason of its innate levity al-
wayes striveth to ^gascend from the love
of earthly things, unto heaven, and hea-
venly things; as *Ezekiel* saith that the
spirit ^htooke him [up,] between Heaven
and earth: To end this point; if you
aske me now, how indeed you would be
directed for the use of outward things,
thus take the resolution, in summe; Not,

^bGen. 3. 14.

^cGen. 3. 19.

^dIsa. 60. 8.

^eHugo. de prato
florido, ser. 60.
quâ supra p.
252 in 8.

^fAct. 2. 13.

^gSee Ludovic:
Gramscus. tom.
3 concion: de
Tempore conc:
3. in die Pentec.
p. 470, 471. in
8. Latine.
^hEzek. 3. 12.

ⁱ See Bⁱ Hall
Decad: 6. epist. 2.

ⁱ 1 Chro. 29. 14.

ⁱ Gen. 1. 31.

^m Phil. 3. 19.

ⁿ Col. 3. 2.

^o 1 Cor. 7. 31.

^p Eccles. 13. 1

^q See Bishop
Hall, Sermon at
the consecrat:
of a new Buri-
all place in Ex-
on, anno 1637.

^r Gen. 13. 2.

^s 2 Tim. 2. 4.

^t 1 Cor. 7. 35.

^u Luc. 10. 42.

as in an unallowed, heaven-tempting hermitage, to abandon it, as a thing to be [altogether] and universally despised: for so doing, how do we but slight that wise, and great Creatour, ^k of, and from whom are all things; and those all things are also good, and ^l very good? But in comparison of spirituall things; to undervalue these worldly things; and not to place our ^m wisdome in them; or to set our principall ⁿ affection upon them; for this were not to use, but to ^o abuse: He that toucheth pitch, saith the wiseman, shall be ^p defiled with pitch; but not, if yee touch it only with a cold hand, and do not keep a chafing, and a ^q heating of it in your hand: for it is not the simple possessing of riches and honor, (were not ^r Abraham, and Lot, eminent this way?) but the being ^s entangled in these affaires, that breeds ^t distraction: when our Saviour said to Martha, that ^u one thing was needfull, and that her sister Mary, (lesse troubled about the house, then shee) had chosen that good part, which shall not be taken away from her;

her; (by which [one thing] was meant, faith^x *Idocus Clichtovens, unitas mētis in Deum collecta, per internam contemplationem, & quietem, rejeētis [dividua] vitæ, & in plurima distraētæ, non sine ingentiurbatione, curis*; the uniting of the minde collected by inward contemplation, and rest towards God; the disturbing cares of the soule-dividing world being cast away) I say, our Saviour by [preferring] Mary's choyce of that chiefe one good thing, doth not universally condemn, as absolutely unlawfull, the employment of *Martha*; for as ^y *Peraldus* saith well, *necessaria est tamen Martha Mariæ, Martha* was necessary, and usefull unto *Mary*; as *Jacobs*^z staffe was to him, in his passage over *Jordane*; of some stay and defence; but, as it was said of those slings, in the old *militia*, they were of good use, and did some service in the battaile; yet without other armor and weapon; they were a weake munition; so say I of riches, without Gods other^a blessings added with them: and in short, we may use the world, as the *Israelites*

^x *Idocus Clichtovens* l. 1. c. 18.
sa. T. A. de consuetud. Ecclesiast.

^y *Peraldus*, tom. 2. virtut. & vitiar. p. 82. in 8^o

^z *Gen.* 32. 10.

^a See *Ec.* 13. 24

^bExod. 11. 2.^cCol. 3. 5.^dExod. 32. 20.

^e1 Tim. 6. 10. see
Estius adlocum,
 p. 280, 281: &
quomodo uten-
dum vitâ præ-
senti, ejusque
adjumentis; lege
Calvin instit. l.
3. c. 10. & Peter
Martyrloc: com-
muni: class. 3. c.
12. sect: 19. p.
643. & alios.

^fApud Lucian:

elites did the Egyptian ^bJewels (to which St. *Austin* also compares the use of humane Arts in popular Sermons) for use or ornament; but if once we make an Idoll of it (as Saint *Paul* calls covetousnesse ^cIdolatry) it's time to cast them into the ^dfire, and by that fire to consume them: surely otherwise they will prove to be what St. *Paul* saith of the love of money, the ^eroot, that feeds all evils with it's sap. If I were to make a determination for the happiest condition, in this lower world, I should soon resolve with the Poet for the mean; neither to be too high, set up as a stage, obnoxious to every storme and tempest of envy and malevolence, the eye-sore of the ambitious; in this advanced station, what are men, but as that golden cap'd ^f*Colossus*, very specious without, and glorious to look upon; but pricked all within with nayles, and rust, and cares? like sickmen upon their beds, ever turning, yet ever discontented; and whilest wee spend our time in seeking enviously what is other mens, we dy, and then all our vaine

vaine thoughts perish, ere we can enjoy
our owne.

---^c *Hunc atque hunc superare laboret ?*

Sic festinanti semper locupletior obstat.

On the other side, I would not be so low,
as to become as one of *Jeroboams* Priests,
the ^f dregs of the people : I say as the
Poet,

Ὅσι ἐσμαι πλεῖν, ὅτι ἐυχομαι, ἀλλὰ μοι εἴη,

Ὡν δ' ἀπὸ τῶν ὀλίγων, μηδεὶν ἔχοσι κεραιόν.

which is the same what *Agur* desired, *Pro.*
30. 8, 9. Give me neither poverty, nor riches,
feed me with food ^g *convenient for me, lest I*
be full, and deny thee, and say, who is the
Lord ? or lest I be poore, and steale, and take
the name of my God in vaine. Well then,
my Beloved, let not us with old *Toby* suf-
fer our eyes to be blinded with the Swal-
lows dung of this world, nor dare to
make a willing shipwracke of conscience
for the venture of a little ballast of gaine ;
wherein at last there is no more solid well-
favouring taste than there is, as *Job* advi-
seth me, in the white of an egge, or elsē
true light in the *Cimmerian*, and the blac-

T keft

^c *Horat. lib. 1.*
Serm. Satyr 1.

^f *1. King. 13.*
^g 3.

^g *Prov 30. 8, 9*

^h *Job 6. 6.*

kest darknesse : But especially let us be wary that we shake hands with these kind of affaires before we come , as *Hezekiah* here, to be summoned to our dissolution, and forced on our death-beds to be rid of them, or of our soules ; surely then these things will be just as *Sauls* Armour was upon the shoulders of *David*, ' too bigge, and cumbersome : Then, at that season a man, if ever, should be as *S^t Bernard* once gave counsell to his Monke , that he should be as another ^k *Melchizedech*, without Father, without mother, without Genealogy ; *Nec patrem sibi vocet* [*super terram*] *neither let him call any man father upon earth : imò sic se existimet, quasi ipse sit solus, & Deus ;* yea, let him so esteeme himselfe, as if God alone and himselfe were onely by themselves together : for assuredly, in such speciall times of distresse, Satan is much like to *Pharaoh*, the *Ægyptian* Tyrant to the *Israelites* in *Goshen*, when he thinkes the soule is going ^l off from his subjection and kingdom, he doubles the Bricks, and yet would

ⁱ 1. Sam. 17. 39.

^a Bern. in speculo Monachor. in fine, fol. 340. M.

^l Exod. 5. 7.
Tunc Diabolus
graviore tentatione homi-
ni ingerit, dum
[finem] ejus
appropinquare
prospicit &
quem viventem
blandiendo de-
cepit, morientem
seviendo capit,
Claudius.

would not have any *straw allowed them; that is, doubles the force of his temptations, but yet would have nought but stubble allowed the Sts. no solid matter, to make up a firme wall, or bul wark of comfort to dead the gunshot of his *fiery & most fierce temptations of despayre: the cares of this world then, & God, are apt as *Paul & Barnabas* to fall out and separate, yea to [divide] betwixt the Soule and God; our Saviour hath therfore expressed the ^m care of the world by such a word as doth signifie, as it were, a (parting) of a thing in sunder, *Muth*, 13. 22. once more; The cares of this world then will deale with the heart of man, as the Levite did with his ⁿ Concubine, shread it into many parts; or as king *David* did with the people of ^o *Rabbab*, put it under sawes and harrowes, and axes of iron, grievously afflict with difficulties and torments, even to make a tearing and a pulling of the Soule in peeces: surely good thoughts, in death, are like to *Jeremie's* basket of good figs, ^p very good; and evill ones on the other side,

* *Eph.* 6. 16.

* *Vlexmontius*,
Institut. ad Pa-
nitent. part. 1.
cap. 2.

^m *Matt.* 13. 22.
μή τι μεν παρα-
τὸ μαστίγιον τοῦ
καρδίου.

ⁿ *Judg.* 19. 29.

^o *2 Sam.* 12. 31.

^p *J. r.* 24. 2.

⁹ *Psalm* 62. 10. 4

¹ *Luke* 15. 16.

¹ *Gen.* 48. 13, 14.

as his bad figs, very bad and naughtie : before you ⁹ set your heart upon your Riches, when they were encreased ; now, bee assured they will set themselves upon your heart ; old friends cannot well part on easie termes : Wherefore, if with the Prodigall, you hope to feast it at home with your Father in Heaven with joy ; you must first resolve to returne home to your selves by thoughts of Repentance ; and throughly resolve to forsake the husks of all earthly contentments, with men of a swinish disposition here belowe aforehand , else in vain shall we hope for a wel-come home, or a kisse from our heavenly Father : In a word, the manner of old *Jacob's* Benediction of *Manasseh* , and *Ephraim*, the two sons of *Joseph*, on his Death-bed, is a lively platforme of all our demeanor in our Death-beds ; *Jacob* first (¹ crosseleth) his hands , in the giving of his blessing ; and this was to shew, that either the whol vertue of his Benediction was to issue from the crosse of Christ, who was after to issue from his loynes ; or else that
all

all blessings in this life were mixed with their crosses; (as I shewed before) and then he purposely laid his right hand upon *Ephraim*, the youngers head, & his left hand upon *Manasseh*, though the elder brother; all w^{ch} *Hugo de sancto victore* thus moralizeth; by *Jacob* is represented Christ; by *Joseph*, Man, by *Ephraim*, affection, by *Manasseh*, oblivion; by the right hand, things eternall; by the left hand, things temporall; now observe, *Joseph*, he puts his eldest son *Manasseh* towards Israels right hand, that is, Man sets oblivion towards things eternall; but *Ephraim* his younger son towards Israels left hand, that is, sets his affection towards things temporall; but *Jacob* doth quite otherwise, and crosseth this disposition; and so must a true, and a godly Christian set his affection mainly upon things eternall, and heavenly; but oblivion and forgetfulness to things temporall, and earthly; so *St. Paul*, as we read, when he was about to presse hard outwards toward the marke of perfection, "forgot those things which were behind:

"Phil. 3. 13, 14.

^a1 Pet. 3. 4.^yEph. 3. 16.^zPhil. 3. 8.^zAugustin: l. 10.
de Civitate Dei,
c. 25. K.^bHeb. 3. 13.^cGal. 6. 10.

Thus must we do likewise ; we shall then finde these outward things, as he did , in comparifon of the spirituall things of the ^x hidden, and of the ^y inner man , to be but even as ^z dung and dirt ; or, as St *Augustin* styles it *Res transitoria, quodammodo* [^alutea] *felicitas* : and St. *Hierom* also (in epist. ad *Nepotian.*) *Divitias (lutum) putabimus* : As therefore we would find peace, and comfort first in our owne particular souls, let us be earely, and seriously exhorted, be-times, even whilst it is called to ^b day, even whilst we have time ; and no time is ours, but the very instant, that we breath in ;) let us, I say, whilst we have time, and ^c opportunity, herein prize our own peace , and happinesse of Soule in death ; to order the affaires of the world , to dispose of our estates by will , and legacy, or gift ; we shall find much rest to our Soules hereby ; and if yee shall happily suspect, that your posterity (as two many gracelesse, and undutifull of-springs are too often) will be fingring before hand, then let this satisfie that feare ; where a testament

ment is, there must also of necessity be the (^ddeath) of the testator; for a testament is of force (after) men are dead; otherwise, it is of no strength at all, while the testator liveth, *Heb. 9. 16, 17.* if any son of *Belial*, that shakes off the yoke of awfull obedience to his parent, shall presume, before hand, to rob his Father, or his Mother, the ^cravens of the valleyes, saith the Scripture, shall plucke out his eyes: and besides, you may reverse at pleasure, as God lendeth farther terme of yeares: Be exhorted then, first of all, for the peace and quiet of your own Soules, in this regard, as my Prophet here adviseth *Hezekiah*, to set your house in order, even before Death,

^d*Heb. 9. 16, 17.*

^c*Pro 30. 17.*

Secondly, besides this good to the Soul of him that is deceasing; there may hereby ensue much benefit even to our succession: good God! what *Aceldamas* are often made? what ^ffields of blood by direfull Duels between brethren, for an undisposed, and unsetled Patrimony? as *Esa* and *Jacob* in the wombe, how do they

^f*Acts 2. 19.*

¹ Gen. 25. 22.

^h Procopius Ga.
reis, comm. ut:
in Genes. c. 1. f.
9. Latin^h

¹ Gen. 13. 9.

^a Psal. 39. 6.

they (other some ^o) all their lives long
[^g struggle] for elbow-room upon that
earth, which as it was at first *communis men-*
sa, as ^h Procopius speaketh, the common
boord that supplied them with all things
usefull, and convenient; yea the common
mother, that first teemed them, and the
nurse that cherished them; so e're long, it
must be *Commune Sepulchrum* too, the
common Sepulchre, and the grave to bu-
ry them, and for ever to lodge them, till
a powerfull resurrection: what chivy is
here? of *Eteocles* and *Polynices* (two bro-
thers) its sayd, that their hearts were not
more at ods in life, then their flames were
in their death divided: To prevent there-
fore these future divisions, (sith wealth
gave occasion even to great Saints to part,
as (to *Lot* and *Abraham*) which often, as
the Vultures upon *Promethews*, gnaw up-
on the body of an unordered estate, so
long till that is made good in the Psalmist,
these goods were gotten with much care
by the progenitors, but now they can-
not tell who shall ^k enjoy them; whether
they

the Lawyer, or the issue, or neither : To cut off, I say, these following dangers, and to leave behind you, what may rather make to live, and love, and not to¹ fal-out as brethren, (for what^m ods to that of brethren disjoynted in affection ?) let us all be exhorted, as in the first place toⁿ lay up, as God shall^o enable, for our children (for not so doing what are wee else but^p worse then Infidels ? Pyea,) how do your lavish, and profuse wantons, living in the world, as the Leviathan in the Sea, only to take^q pastime, and sport themselves in^r rioting and drunkenness, in chambering and wantonness, in a sinfull prodigality both of time, and estates ; how do they, I say, by this (sinning withall against, and^r provoking their children) even draw out almost all their substance to the bottom ? and so leave their issue after them not only as *Adonibezek*, without^t thumbs, and toes, nor as *Hamm* used King *Dauids* servants, shaven by the one (halfe,) and cut off in their garments to the ("middle") but as *Solomon* saith of the whore, and the
V drunkard,

¹Gen. 45. 24.

^mPro 18. 19.

ⁿ2 Cor. 12. 14.

^o1 Cor. 16. 2.

^p1 Tim. 5. 8.

^qPsal 104. 26.

^rRom. 13. 13.

^tEph. 6. 4.

^tJudg. 1. 7.

^u2 Sam. 10. 4.

^a *Pra.* 6. 26.

^r *Pro.* 22. 21.

^r *Read Bp. Hall*
decad. 6. epist. 6.

^a *Num.* 13. 32.

^b *Gen.* 41. 20.

^c *Pro.* 11. 25.

^d *Matth.* 13. 32.

drunkard, they are often brought to a^x morsell of bread, and go cloath'd in^y rags; being not seldom more miserable in the want of^z education, then of revenues; their Parents over-lavishnesse, as that land, that did^a eate up its owne inhabitants, ^bdevouring with *Pharaoh's* lanke heifers, the fair & the fat kine; whose milk should have nourished the children that survive them: good God! what a grosse mistake is here of the right liberality? There is a liberality of expending, which maketh a good man, like the fields in Ægypt overflown by Nilus, the richer soyle; its called by divines, *liberalitas charitativæ largitatis*; and of this its true, what King *Solomon* long since experimented, saying, the liberall soule shall be made^c (fat;) no one mite this way layd out, but its like that graine of mustard seed, in the gossell, it grows up unto a great^d tree of an after encrease; but there is another kind, which is, (though abusively) called *Liberalitas prodigæ effusionis*; which is not indeed, in its selfe simply considered, a liberality, save

save only καὶ δόξα, in the false opinion of a loose Epicure; and is, intruth, nought else but a prodigall effusion; and so it proves eyther, as that same water of the woman of *Tekoh*, which being spilt on the ground, cannot be gathered up again, or else it will, as that ill word in the primitive times of Christs Church, of that paire of erroneous Teachers *Hymeneus* and *Philetus*; it will be as a canker, or gangrene; fretting to the very consumption of posterity; thus doe these godlesse Atheists (whose names the Lord ^s puts out, even as a candle in the snuffe, from under heaven for it, and makes them taste of corruption even before they dy) thus, I say, by this meanes do they, as the evill spirit did the ^b swine into the Sea, precipiate and hurry ostromes their un-bred posterity, into an engulfsing confusion; their fathers throat was the ¹ open sepulchre of their just patrimonies: holy *Abraham*, though he was the hospitalest man alive, insomuch, that standing in his tent doore, his hospitality offered it self, after a sort, to every obvious

^c 2 Sam. 14. 14.

^e 2 Tim. 2. 17.

^g Psal. 9. 5.

^h Matth. 8. 32.

ⁱ 2^d sal. 5. 9.

^k Gen. 18. 2.

¹Heb. 13. 2.¹Gen. 25. 3, 8.¹Rom. 4. 1.¹Gal. 3. 29.
¹John 8. 39.¹Luke 16. 23.¹Gen. 25. 11.

passenger; and by that meanes entertained ¹Angels unawares, in whose welcome, I believe, he spared no fit cost; yet would he not forget, that he had an *Isaac* for his heire too, and many other children, and favorites, to provide for, for after time; and as he was first carefull to provide a patrimony; so also, was he as provident, and Religious withall, to dispose, (even ^m before his dissolution) of what he had provided; to which like practise, let us (that I may once more renew my exhortation, in this particular) be all admonished; herein imitating him, our ⁿfather; that is, the Pattern of our faith, and practise, and indeed, faith our Savior, if we were truly *Abraham's* sons, and children (as, if we beleeeve aright, we cannot ^obut be) we would do the ^pworkes of *Abraham*; that at last we may not faile to share in the sweet comforts of *Abraham's* ^qbosom; we read that after *Abrahams* death, there was a good issue of his providence, for God ^blessed his son *Isaac*, &c. Thus, as our Prophet, in my text, adviseth his good Prince

Prince, let us all be seasonably exhorted, to set our house in order: My speech now like, *Hezekiah* on this his supposed death-bed, is ready to be dissolved; suffer it to gaspe a few minutes more, and it shall expire.

Ye have heard, what it is to set our house in order, and the benefit thereof: our worthy^r Brother, and my deare friend here departed; a man not more respective of my person, than a professed profitable Auditor of mine. He was not now to seeke to leuell his accompt with God, nor to set the spirituall house of his soule in order; having had, (before this,) often sensible intimations within him of the decay of Nature; the stroke indeed of death it selfe, and the summons thereof was somewhat suddaine, (but a very few houres before his dissolution) yet not the expectation; and surely death can never be too suddaine, if it be not unlooked for; from a suddaine and (unlooked) for death, good Lord deliver us; but he that, with Saint *Paul*, dyes^u dayly to sinne, and with King *David*, carryeth his soule al-

M^r Peter
Taylor.

^r We of this City have very lately had divers examples of suddaine death, of persons of no meane quality, and heere of more abroad.

^a 1. Cor. 15. 31.

^a *Psal.* 119.
109.

^r *Mors mala
putanda non est,
quam bona vita
precesserit. Au-
gustin. de Civit.
Dei. lib. 1. cap.*

11.

^r *Matth.* 14.
29, 30, 31.

^a *Luke* 24. 1.
Januar. 20.
1638.

^b *Psal.* 27. 4.

^c *Heb.* 10. 25.

wayes in his ^x hand, in expectation of a dissolution, can never be unhappy in the (speediest) passage, from the body into Heaven; and he that lives ^y well, can never dye ill. The manner of his deceasing, I know not to what better to resemble, than to *S^t Peters* comming unto Christ upon the waters, ^z *Matth.* 14. 29, 30, 31. when *S^t Peter* was bid to come, (for he would not adventure on so high a businesse, without a warrantable command first from his Lord Christ) he was come downe out of the ship, and he walked on the water, to goe to Jesus; but when he saw the winde boisterous, he was afraid; and beginning to sinke, he cryed, saying, *Lord save me*; and immediately Jesus stretched forth his hand, and caught him: even so, he, ^a early on the ^a *Lords* day, in conscience of Christs command, to ^b visite his Temple, and not to forsake the ^c assembly of the Saints; arising, and as *S^t Peter* from the ship, going downe from his bed, was about to fit himselfe to goe to Jesus, though not on the Sea, yet
in

in the Temple; where he knew he might
in his Word, as old *Simeon* did in his
^dArmes, embrace him; and where he was
no slacke, but a frequent and diligent vi-
siter of him, and a sincere honourer
(without faction, without ostentation)
of his worship: but as he assayed to goe,
loe, the winde was boisterous, Death
summons him; and beginning to shake,
(not in despaire,) but under bodily
weaknesse, he cryed out, saying, as Saint
Peter, *Lord save me*; so he, *Lord be merci-
full unto me*; and speedily *Jesus* caught
him; and (as I am perswaded) comman-
ded his good Angell to carry up his soule
into the ^emansion of blisse, ^fprepared
for him from the beginning of the world.
It is a notable both signe, and effect of
true faith, in [suddaine] (^gextremities)
to ejaculate holy desires, and with the
wings of our first thoughts to flye up in-
stantly to the throne of grace for present
succour: Upon (deliberation) it is pos-
sible for a man that hath beene carelesse,
and prophane, by good meanes to be
drawne

^d *Luke* 2. 28.

^e *John* 14. 2.
^f *Marth.* 25. 34.

^g My Lord,
the Bishop
now of Exon,
in his second
Tome of con-
templat. on
the History of
the New Te-
stam pag. 135.
edit. 1634.

drawne to holy dispositions ; but on the (suddaine) a man will appeare as he is ; what ever is most rife in the heart , will come forth at the mouth : it is good to observe how our [surprisalls] finde us ; the rest is but forced , this is naturall ; out of the abundance of the heart the mouth speaketh : And when the strings of speech are broken , and the outward senses have lost quite their externall prospects ; who knows what things of joy ^hunspeakable , in that abstention of the foule from the body , as S^t Paul in his rapture , a good man (though seized suddainly by death ,) may heare ? Should I here next bestow my selfe in a copious Panegyrick , I should finde an houre more too little to dispatch my laudatory Oration ; as *Elibn* , in *Job* , said , on another occasion , I am ⁱ full of matter ; I could tell you , how , as *Onesiphorns* did S^t Paul , he oft ^k refreshed the bowells of the poore and impotent ; he was as ^leyes to the blind , as a staffe and feet to the lame ; and what a great and a secret ^m helper of poore Trademen in

^h 2. Cor. 12. 4.

ⁱ Job 32. 18.

^k 2. Tim. 1. 16.

^l Job 29. 15.

^m Rom. 15. 3.

in the dead time of Trading; and how carefull to see the hirelings ⁿ wages discharged; let them acknowledge, who, I beleeve, shall hereafter finde him wanting; and for fidelity to his friend, no ^o faithfull *Achates* ever out-went him; nor was *Jonathan* ever more true to *David*, or *David* to *Jonathan*; of whom yet we read, that in their lives they were lovely and pleasant, and in their deaths they were not ^p divided: were these virtues capable of bequeathment, I could wish that he had left them as Legacies to all that yet live, and survive him. But I must remember, that I am now in the Pulpit, not at the Deske; onely let me adde this, as the conclusion of all, (which also my entire affection to his memory urgeth from me) He was a true *Nathaniel*, an Israelite indeed, in whom was no knowne, no approved, or allowed ^q guile: and such as these were they whom CHRIST commended, and hee, saith *Paul*, is ^r approved, whom the (LORD) commendeth; and what

X

is

^a *Levit.* 19. 13.

^o -- *Fidus Achates*, sepe apud Virgil.

^p 2. *Sam.* 1. 23.

^q *John* 1. 47.

^r 2. *Cor.* 10. 18.

is CH R I S T S approbation, but the sure earnest of an eternall glorification?

My beloved Christians, we have much to answer to Almighty God for pious and good examples; and who is there amongst us, but must be forced to cry out, Lord be mercifull unto me in this? Now at last yet, let us ^t cleanse our hands, and purifie our hearts, as S^t James adviseth us: let us desire God to fit us for the worst of times, and the best of ends; let us ^t continually carry our soules as in our hands, ready to resigne them unto the hands of the God, that by infusing created them; and by creation infused them: We have breath yet indeed, but 'tis but in our ^u nostrills, ready each moment to give up. Wherefore let us, with King David, ^x set the Lord alwayes before us, and not onely so, but as S^t Peter saith, let us ^y sanctifie this Lord God in our hearts. Many know God, but yet they (^z forget) him, saith the Prophet; that is, as Saint Paul interprets, they doe not

^t Jam. 4. 8.

^t Psal. 119. 109.

^u Isa. 2. 22.

^x Psal. 16. 8.

^y 1. ^t Pet. 3. 15.

^z Psal. 50. 22.

The Saints Dutie.

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not like to ^areteine God in their knowledge, that is, to (^{*}acknowledge) him to be such a God as he hath revealed himselfe to be, in all his glorious attributes of Omnipotency, Omniscieney, Omnipresence, Infinitenesse, Eternity; did we not onely know, but also (acknowledge) and [^bconsider] these things aright; did we labour thoroughly to ^clay them to our hearts, to ^dponder them by continuall meditation, and as we ought, to be [affected] with them; it could not be, but that we should often remember how Eternity depends upon a moment; how great an ^eaccount every one of us, even from the ^fsecret and ^ghidden workes of darknesse, to an ^hidle word, must in particular make to this ⁱgreat God, and ^krighteous Judge of ^lall the earth; when, after death, wee must all ^mappeare before his dreadfull Tribunal, and awfull seate of Judgment: how could we then, but, as *Enoch*, walke (ⁿwith) God, and with *Abraham*, (^obefore) God? as alwayes in his presence;

^a Rom. 1. 28.

^{*} Ille est summus delicti, nulli [agnoscere] quem ignorare non possit. S. Cypriani. de Idolol. vanitate. sect. 5.

^b Psal. 45. 10.

^c Isa. 42. 25. & 44. 19.

^d Psal. 107. 43.

^e Rom. 14. 12.

^f Eph. 5. 12.

^g 1. Cor. 4. 5.

^h Matth. 12. 36.

ⁱ Psal. 77. 13.

^j 2. Tim. 4. 8.

^k Gen. 18. 25.

^l 2. Cor. 5. 10.

ⁿ Gen. 5. 24.

^o Gen. 17. 1.

^p Heb. 4. 13.¹ Psal. 139. 1.¹ 1 Cor. 3. 20.¹ Phil. 3. 10.¹ Matth. 25. 4.¹ Rev. 22. 20.¹ Isidor: Pelusiota l. 4. epist. 52.¹ Psal. 104. 34.

as to whose eyes all things lye open and
^p naked; yea, as one who knoweth all our
 thoughts, long^a before they be, and when
 they are, findeth them all to be but ^t vain:
 certainly, did we seriously [consider] this,
 we would in our severall places, speedily
 set our houses in order; whether it be the
 house spirituall, Corporall, Mysticall,
 Ecclesiasticall, Secular, or æconomicall;
 our Conversation would be in heaven, e-
 ven whilest we are alive here upon earth:
 And so being ready, as the good ^t Vir-
 gins with oyle in our lamps, how joyfully
 may we meet our Bridegroom, and cry
 out, with those blessed Spirits, *"Come Lord
 Jesu, come quickly"*: This foregoing pre-
 paration made the ancient Martyrs to
 embrace death, as the proæme unto im-
 mortality; *μάρτυρας δέχϋ τὸς μάρτυρας,*
τὸς μὲν καθάπερ [πρωτοίμους] ἀθανάσιος τοῦ
θανάτου ἀσπασαμένους, as *Isidore Pelusiota* told
 his good friend *Theon*: Labour we to get
 the meditation of the Lord, thus to be-
 come, as *David* professed, ^y sweet unto
 us; we shall then, with *St. Paul*, groane
 under

under the ^z nufery of this body of death ;
 even ^along to be diffolved, and to be with
 Chrift, which is beft of all ; Lord open
 thou our dum, yea our blind eyes, that we
 may fee him ; faften our hearts upon him
 by a lively Faith alwayes ; give us right
 apprehenfions of thee , and heavenly
 things , that living the life of thine ^b obe-
 dient children, and faythfull fervants in a
 converfation ^c ordered aright ; wee may
 fo honor thee our good God , here in this
 life of grace below ; that in the end of
 all, wee may enjoy the fulneffe of thy
 promifed, and ^d prepared glory above
 in Heaven , even at thy right hand,
 at whose right hand are ^e pleasures for
 evermore ; even where there is health
 without fickneffe, life without death, joy
 without sorrow, even joy ^funfpeakeable,
 and full of glory ; And that only and a-
 lone for his fake, who hath fo dearly
^gbought us, *Jesus Chrift* the ^h righteous,
 to whom with thee, ô Father, and thy
 blessed fpirit, three all-glorious perfons,
 one infinite, and all-glorious God, (our
 X 3 God

^z Rom. 7. 24.

^a Phil. 1. 23.

^b 1 Pet. 1. 14.

^c Matth. 23. 23.

^d Pſal. 50. 23.

^d Matth. 25. 34.

^e Pſal. 16. 11.

^f Pet. 1. 8.

^g 1 Cor. 6. 20.

^h 1 John. 2. 1.

Eph. 3. 21.

God,) be given of us, and of all thy Saints,
all glory, praise, dominion, and Salvation,
in the Church, by CHRIST JESUS
throughout all ages, *World without end.*
Amen.

Δόξα μόνῳ τῷ Θεῷ, ἐν τοῖς ὑψίστοις.

FINIS.

Imprimatur.

JOHANNES HANSLEY.

Novem. 7th 1639.

